AUG 1 1923

FOUNDED BY
HON. S. HIRAYAMA

JUNE, 1923

ESTABLISHED
1910

THE JAPAN MAGAZINE

A
Representative
Monthly
of
Things Japanese

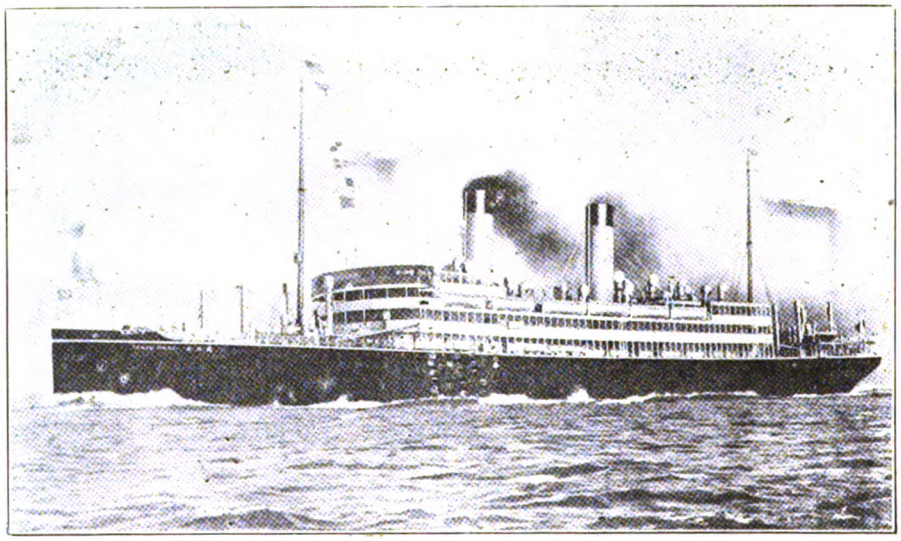
Vol. XIV
No. I

New Yotsuya Park, Tokyo

Digitized by Google

TOYO-KISEN-KAISHA

(ORIENTAL STEAMSHIP CO.)



The Semi-Tropical Trans-Pacific Line

PLYING BETWEEN

SAN FRANCISCO—HONGKONG

VIA

HONOLULU, YOKOHAMA, KOBE, NAGASAKI, DAIREN, SHANGHAI AND MANILA

FLEETS

	Disp't.		Disp't.
S.S. **Taiyo Maru** - -	**22,000** tons	S.S. **Siberia Maru** - -	**20,000** tons
S.S. **Tenyo Maru** - -	**22,000** tons	S.S. **Korea Maru** - -	**20,000** tons
S.S. **Shinyo Maru** - -	**22,000** tons	S.S. **Persia Maru** - -	**9,000** tons

Service and cuisine unexcelled. Thoroughly modern, and up-to-date. Equipped with wireless Telegraph, Laundry, Ladies' Lounge and all other modern improvements for safety and comfort.

South American Line

	Disp't.		Disp't.
S.S. **Anyo Maru** - -	**18,700** tons	S.S. **Rakuyo Maru** - -	**17,500** tons
S.S. **Ginyo Maru** - -	**16,500** tons	S.S. **Bokuyo Maru** - -	**16,500** tons
		S.S. **Seiyo Maru** - -	**14,000** tons

The only Regular Direct Service between the Orient (Hongkong, Moji, Kobe, Yokohama), Hawaii (Honolulu Hilo), United States of America (San Francisco, Los Angeles), Mexico (Salina Cruz), Panama (Balboa) and South America (Callao, Monense, Arica, Iquique, Valparaiso).

YOKOHAMA OFFICE
No. 5 Yamashita-cho
Tel. No. Honkyoku
4400 4405

HEAD OFFICE: TOYKO
Eirakucho, Kojimachi-ku
Tel. No. Marunouchi
1530 1533

KOBE OFFICE
No. 7 Bund
Tel. No. Sannomiya
13. 14. 15

Digitized by Google

Tobaccos, Cigars & Cigarettes

HOME-MADE:—The following are very carefully made by us from the best Havana, Manila, Sumatra, or Turkish leaf, and are excellent in quality and moderate in price:—

CIGARS,—

		Yen		Yen			Yen		Yen
Imperiales	25's	10.50	5's	2.10	Orientales	25's	4 00	5's	0.80
Perfectos	25's	6.00	5's	1.20	„	50's	8.00		
Regalia	25's	5.25	5's	1.05	Londres	25's	2 25	5's	0 45
Princesas	25's	5.25	5's	1.05	„	100's	9.00		
					Senoritas	200's	9.00	10's	0.45

CIGARETTES,—

		Yen		Yen
Nile (Silver tipped)	10's	0.37	Orient (Cork tipped)	10's 0.23
Alma (Gold tipped)	10's	0.32		

FOREIGN-MADE:

The Imperial Japanese Government Monopoly Bureau aims to keep in stock, besides its own products, every description of manufactured tobaccos of the world, so as to enable visitors to Japan to obtain them at any of the chief retail-shops throughout the Empire.

CIGARS.—Havana:—Punch, Partagas, Behrens, Villar, Gans, Cabanas & Carbajal, Bock, Diaz Havana Co., La Corona. **Manila:**—Compania General, Oriente, Insular, Alhambra, Manila Commercial, Helios, Germinal, Flor de Intal, Corregidra, Calidad, Governor General. **Germany:**—Loeser, Klein Butsche, Eugen Uhlemann, Friedrich Gustus, Steinmeister & Wellensiek, Richard Moring. **Holland:**—Dresselhuys.

CIGARETTES.—Egypt and Greece:—Simon Arzt, Melkonian, Melachrino, Laurens, Dimitrino, Maspero, Stefanou, Carathanassis, Kyriazi, Sultan's, &c. **Malta:**—Cousis. **England:**—Wills, Westminster, Hill, Abdulla, Archer, Ardath. **U.S.A.:**—Tobacco Product, American Tobacco Co., John Bollman, Liggett & Meyers, S. Anargyros, Schinasi Bros., &c. **Germany:**—Laferme, Reemtsma. **France:**—Peyrano. **Manila:**—Alhambra, Manila Commercial, Oriente.

PIPE MIXTURES —England:—Gallaher, Walkers, Archer, Carreras, Wills, Hill. **France:**—Tobacco Regie, Peyrano. **U.S.A.:**—Patterson, Blackwell, British-American Tobacco Co., U.S. Tobacco Co., &c.

PLUGS.—U.S.A.:—British-American Tobacco Co.

Price list can be had on application to the local Monopoly Office.

Imp. Jap. Gov. Monopoly Bureau.

Digitized by Google

Cable Address:
"IWASAKI"

Established
in 1893

MITSUBISHI GOSHI KAISHA

(Mitsubishi Company)

Capital . . . . . Y. 120,000,000

HEAD OFFICE: MARUNOUCHI, TOKYO

PARTNERS:

Baron Koyata Iwasaki (President) Baron Hisaya Iwasaki
Estate Department (Controlling Estates and Buildings)

Cable Address: "IWASAKILAD"

MITSUBISHI SOKO KAISHA, Ltd.

(Mitsubishi Warehouse Co., Ltd.)

Cable Address:
Iwasakisok

LANDING, SHIPPING, FORWARDING AGENTS, WHARFINGERS, STEVEDORES, CUSTOM BROKERS AND WAREHOUSEMEN

Capital . . . . Y. 10,000,000

Head Office:
Marunouchi, TOKYO

Warehouses:
Tokyo, Osaka, Kobe, Moji, Yokohama

MITSUBISHI SEITETSU KAISHA, Ltd.

(Mitsubishi Iron & Steel Co.)

Cable Address:
Iwasakiron

MANUFACTURERS OF IRON AND STEEL

Capital . . . Y. 30,000,000

Head Office:
Marunouchi, TOKYO

Foundry:
Kenjiho (Chosen)

MITSUBISHI KAIJO KASAI HOKEN KABUSHIKI KAISHA

(Mitsubishi Marine & Fire Insurance Co., Ltd.)

Cable Address:
Iwasakiass

UNDERWRITERS FOR MARINE, FIRE AND TRANSPORT INSURANCE

Capital . . . Y. 5,000,000

Head Office:
Marunouchi, TOKYO

Branches and Agencies:
London, New York, Osaka, Kobe, Etc., Etc.

MITSUBISHI ZOSEN KABUSHIKI KAISHA

(Mitsubishi Shipbuilding & Engineering Co., Ltd.)

Cable Address:
Iwasakisip

SHIPBUILDERS, ENGINE, BOILER AND MACHINERY MAKERS

Capital . Y. 50,000,000

Head Office:
Marunouchi, TOKYO

Dockyard and Engine Works:
Nagasaki, Kobe Hiroshima

Arms and Steel Works:
Nagasaki

Digitized by Google

MITSUBISHI BANK, Ltd.

Cable Address:
Iwasakibak

GENERAL BANKING AND EXCHANGE BUSINESS

Capital . . . . Y. 50,000,000

Head Office:
Marunouchi, TOKYO

Branches and Agencies:
London, New York, Shanghai, Osaka, Nakanoshima (Osaka), Semba (Osaka), Nihonbashi (Tokyo), Fukagawa (Tokyo), Marunouchi (Tokyo)

MITSUBISHI NAINENKI KABUSHIKI KAISHA
(Mitsubishi Internal Combustion Engine Co., Ltd.)

Cable Address:
Nainenkitokyo

MANUFACTURERS OF INTERNAL COMBUSTION ENGINES, AEROPLANES, AUTOMOBILES, Etc., Etc.

Capital . . Y. 5,000,000

Head Office:
Marunouchi, TOKYO

Works:
Nagoya, Kobe

MITSUBISHI DENKI KABUSHIKI KAISHA
(Mitsubishi Electrical Engineering Co., Ltd.)

Cable Address:
Electric, Tokyo

MANUFACTURERS OF GENERATORS, MOTORS, TRANSFORMERS & OTHER ELECTRICAL MACHINERIES

Capital . . . . Y. 15,000,000

Head Office:
Marunouchi, TOKYO

Works:
Nagoya, Kobe

MITSUBISHI KOGYO KAISHA, Ltd.
(Mitsubishi Mining Co., Ltd.)

Cable Address:
Iwasakimin

PRODUCERS OF COAL, METALS AND OTHER MINERALS

Capital . . . . Y. 100,000,000

Head Office:
Marunouchi, TOKYO

Mines and Collieries:
Osaruzawa, Ikuno, Sado, Etc.

Metallurgical Works:
Refineries and Factories:
Osaka, Naoshima and Fushimi

Coke Works:
Makiyama

Mining and Metallurgical Laboratory:
TOKYO

MITSUBISHI SHOJI KAISHA
(Mitsubishi Trading Co. Ltd.)

Cable Address:
Iwasakisal

IMPORTERS & EXPORTERS, MANUFACTURERS, COMMISSION MERCHANTS, BROKERS, SHIPOWNERS.

Capital . . . Y. 15,000,000

Head Office:
Marunouchi, TOKYO

Branches and Agencies:
Yokohama, Nagoya, Osaka, Kobe, Moji, Wakamatsu, Nagasaki, Karatsu, Otaru, London, Berlin, Paris, New York, Hongkong, Shanghai, Hankow, Dairen, Singapore, Etc., Etc.

Digitized by Google

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for JUNE, 1923

1. FUNDAMENTAL CHARACTERISTICS OF JAPAN'S NATIONAL ORGANIZATION . . . . . Dr. G. Kato 1
2. OSAKA'S FOREIGN TRADE 6
3. THE GRAND SHRINES OF ISE 13
4. DR. TAKUMA DAN 17
5. ASO: A GREAT VOLCANO 22
6. TAKASE-BUNE . . . . . Ogai Mori 25
7. JAPAN RED CROSS, ANNUAL MEETING 30
8. MONTHLY RECORD OF EVENTS 34
9. FROM THE JAPANESE PRESS 36

SUBSCRIPTIONS:

In the Japanese Empire, (postpaid) per year in advance . . *Yen* 10.00
In Foreign Countries, (postpaid) per year in advance . . . „ 11.00
Single Copy, ... „ 1.00

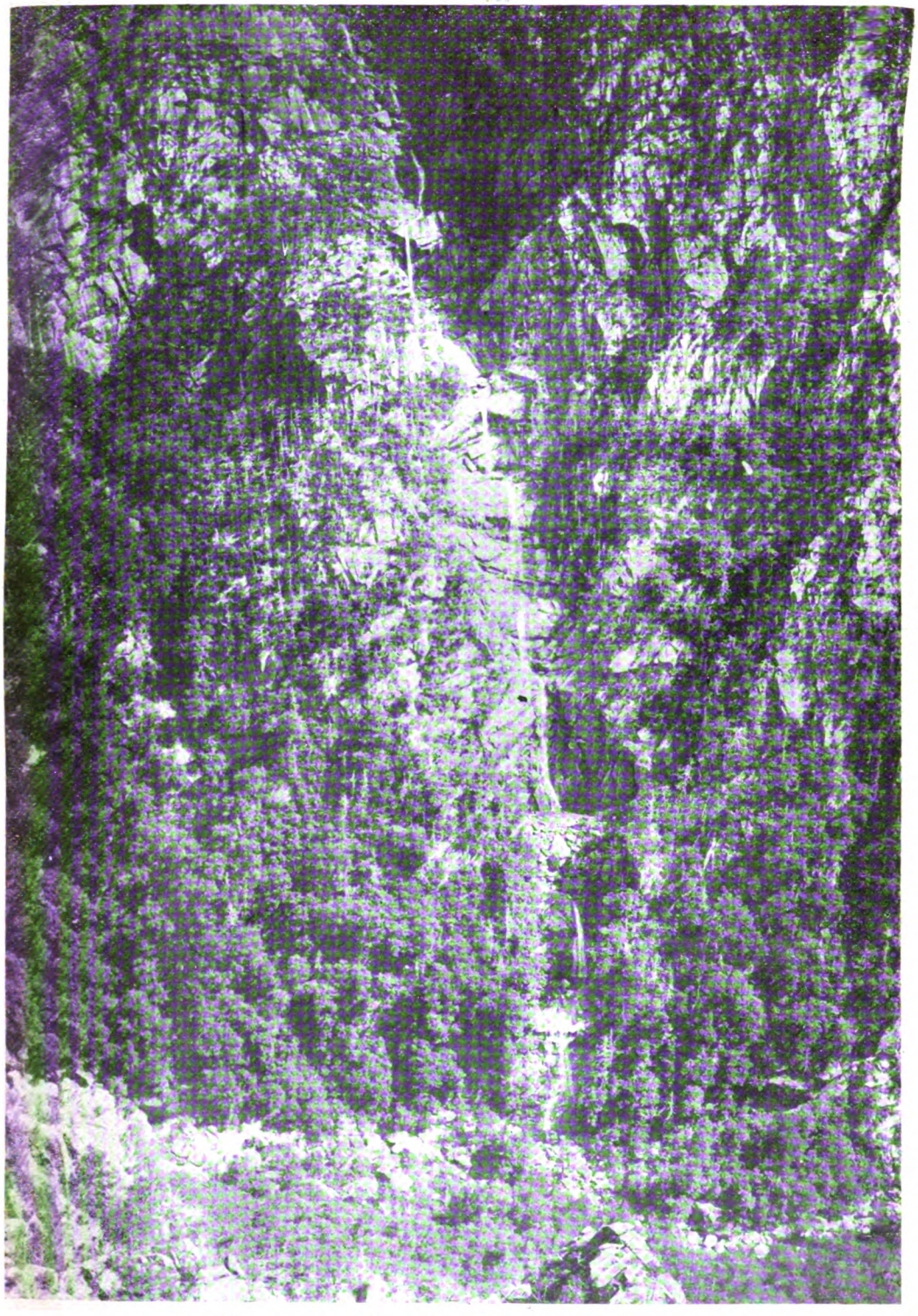
Foreign subscriptions should be remitted by P.O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Kojimachi-ku, Tokyo, Japan.

AGENTS:

Maruzen Company, Tokyo
Kyo-Bun-Kwan, Tokyo
Kawase Nissindo, Kobe
Kelly & Walsh, Yokohama & Shanghai
B. F. Stevens & Brown, London.
Brentano's, New York & Paris.
A. C. McClurg & Co., Chicago, Ill.
Smith & McCance, Boston, Mass.
Kho Hock-Tye, Penang, S. S.
American News Co., New York, etc.
Yorozu & Co., Sacramento, Cal.
Aoki Taiseido, San Francisco, Cal.
G. E. Stechert & Co., New York.
N. S. W. Bookstall Co., Sydney N. S. W.
Tract & Book Society, Bombay.
C. B. Taraporevala Sons & Co., Bombay.
Federal Rubber Stamp Co., Kuala Lumpor, F. M. States.

ALL RIGHTS RESERVED

Digitized by Google



The Twelve Waterfalls, Mt. Kongo, Korea

Digitized by Google

Fifty-three Buddhist images in the Yuten temple,
Mt. Kongo, Korea

Digitized by Google

General

THE JAPAN MAGAZINE
VOLUME FOURTEEN JUNE, 1923 NUMBER ONE

FUNDAMENTAL CHARACTERISTICS OF JAPAN'S NATIONAL ORGANIZATION

By DR. GENCHI KATO

Professor in the Tōkyō Imperial University

WHEN we make a comparative study of the various religions of the world, we find two main currents. One is a theoanthropic religion, representative of which is Buddhism; and the other a theocratic belief which gave birth to Christianity. The religions of the Hindoos, the Persians, the Greeks, and the Romans, all Aryans, were theoanthropic religions. Judaism of ancient times, from which Christianity evolved, and Mohammedanism, which was founded long after, have been the representative theocratic religions.

Theocratic religions make a strict distinction between man and God; they hold that human beings can not become god, however godlike they may be, and that God is a heavenly being who keeps aloof from the human world. Mohammed did not profess to be god, but he declared that he was the prophet or servant of God, whose mission was to teach God's will to mankind. This was caused by his theocratic belief which does not allow men to become gods. And this belief may be said to be the Characteristic feature of theocratic religions.

According to the Old Testament tradition, even Moses, the religious genius of Judea, could not look God in the face. Worshipping God from afar, he was given the Ten Commandments upon the top of Mount Sinai. This shows that Judaism, which was the religion of the Jews before the appearance of Christ, is a theocratic religion.

On the contrary, in theoanthropic religions the distinction is not so strict, as in theocratic religions, between men and God; and in this type of religion men can become gods when they are sufficiently enlightened. Theoanthropic religion holds that gods sometimes appear in this world in the form of man to save mankind. For instauce, Gautama, the founder of Buddhism, was born an ordinary man, but when he attained enlightenment, he became Buddha, the Awakened. In other words, when he embodied all the religious ideals of Brahmanism, which was the religion of the Hindoos before the advent of Buddhism, he attained Buddhahood, though he was a mere man in flesh. Gautama can be said to have attained real godhood in the light of the science of religion.

The religions of the ancient Romans and Greeks also were theoanthropic. The Greeks worshiped their national heroes, like Alexander the Great or Lithandols, an admiral of Greece, as

Digitized by Google

gods. The ancient Roman emperors were worshiped. Heroes of Rome, such as Caesar or Augustus, became gods, and were worshipped accordingly. This hero-worship and emperor-worship are the best examples of theoanthropic religion.

Considered historically, in relation to their development, we perceive two kinds of religion—primitive and ethical. The primitive religion is that of savage peoples and its doctrines are crude. It lacks intellectual elements such as higher moral ideals and advanced philosophy. Ethical religion is that of the civilized modern world. It possesses ethical, and intellectual elements and is, therefore, sometimes called the "intellectual" religion. The former is the religion of barbarians, while the latter is the religion of civilized people. The latter, in this sense, sometimes is called the "civilized religion."

To which type does the native religion of Japan belong, theoanthropic or theocratic? In my opinion, it is rather a theoanthropic religion. We have many evidences in the history of ancient Japan that the Japanese people in those days took it for granted that they would find gods in men. They found gods in their Emperors in regard to the political aspect of their life. They called the Emperor a living god. The beliefs of the ancient Japanese as just mentioned are peculiar to theoanthropic religions. The religious thought of ancient Japan resembled that of the ancient Romans who worshiped their Emperors as gods.

As already mentioned in Greece they worshipped Lithandols, an admiral and a national hero as a god. We find the same thing in our history. In an ancient book of Japanese history, the Nihonshoki, it is recorded that Prince Yamatotake was worshipped as a god because he had no equal in prowess. We read in the Fusōryakki that Minamoto no Yoshiie was called a living god because of his strength with the bow, as he could pierce three suits of armour with the same arrow.

Still further back, the Emperor Jimmu was called Ame-no-oshi-gami, or the Powerful God from Heaven, even while alive. These instances, however, are examples of primitive theoanthropic religion.

As Prince Yamatotake and Minamoto no Yoshiie were worshipped as gods because of their prowess or physical strength, religious ideals in those days were based on a physical and primitive point of view. They lacked moral or ethical elements.

In the course of its development, Japanese religious thought, however, became ethical and intellectual. We know from the description of Hōjō Tokiyori in a book entitled Azuma-kagami that the theoanthropic religion of Japan in his days became ethical and intellectual. This may have been caused to some extent by the influence of Buddhism and Confucianism, but it can not be denied that the religious thought of Japan in those days entered the age of intellectual and ethical religions. The writer of Azuma-kagami in his description of the scene at the death-bed of Hōjō Tokiyori says the people gathered around him when he died worshipped him, saying:—"He must be a real god, as he to governed with beveaolence while alive." This worship of Tokiyori, therefore, was caused by intellectual and ethical consciousness. Religion from this point of view is ethical and theoanthropic.

Digitized by Google

The Records of the Twenty-one Shrines, said to have been written by Lord Chikafusa Kitabatake, contain the following words :—

" If our conduct is right and our hearts are pure we are gods ourselves. This is why the Emperor is called the living God in the Imperial Edicts."

The spirit of these words is an example of theoanthropic religion, which is ethical and intellectual. The words, " our conduct is right and our hearts are pure," in the Records of the Twenty-one Shrines correspond to the words in Zoku-nihonki, " the pure and honest heart." This thought that a man, whose conduct is right and whose heart is pure, is a living god corresponds to the words in the Bible :—" Blessed are the pure in heart: for they shall see God," and those in the Dhammapada :—" Not to commit any sin, to do good, and to purify one's mind, that is the teaching of all Awakened."

These thoughts are the best examples of religions thought in the intellectual and ethical age.

The people of J apan found a God Incarnate in their Emperor with intellectual and ethical religious consciousness. The Emperor-worship of Japan lasted from the time of primitive religions up to the time of the modern intellectual and ethical religions.

Herein we find the meaning of the Meiji Jingū, the shrine dedicated to the late Emperor Meiji, and of the Nogi Jinja, a shrine dedicated to the late General Nogi who gave up his life on the demise of Meiji Tenno in order to follow his Emperor to the other world. The latest instance, in which we considered god to be in a living man, with our advanced intellectual and ethical religious consciousness, is in the case of the Emperor Meiji. The life of the Emperor, during the forty-five years of his reign, was entirely an unselfish, one, Indeed, we consider that his life in this world was godlike.

I should like to quote here one of the poems composed by the late Emperor :

" Tokoshiye ni
Tami Yasukare to
Inoru naru
Waga yo wo Mamore
Ise no ōkami ! "

[I pray to the Great God of Ise that my subjects may have peace for-ever. Bless and protect my reign, O Great God of Ise !]

In the spirit of this poem, he devoted his life to the administration of the Japanese Empire. And we cannot but discern the glory of god in his benevolent heart and his good works during his government of forty-five years. Emperor-worship in the advanced intellectual and ethical age, therefore, can be found only in present-day Japan.

From these considerations, the Imperial Throne of Japan is the Throne of God. The Emperor of Japan is an ordinary man on the one hand, but he is God on the other. We have called the Fmperor of Japan, in this sense, god incarnate, from ancient times. Japan has greatly differed from China, or from Judea, where religion and administration were carried on under one head. And it also differs from the various countries of Europe which adopted Christianity as their established religion, the god of which is the god evolved from the Jehova of Judaism.

The ancient Chinese thought that there was a Supreme Being or Jōtei. under whom the Emperors stood. They also thought the Emperors resigned over the

Digitized by Google

country by the order of this Supreme Being, and so if they acted contrary to the intentions of this Supreme Being and misgoverned the people, they might be dethroned or killed in punishment. This causee the overthrow of the Emperor Buō of the Tō dynasty. And thus China became a country of revolution, until at last there has been established a republican gouernment in China. As the Chinese thought from the beginning that there is a Supreme Being, while the Emperors stood under him reigned over the country according to the will of this Supreme Being, it is very natural that they, should conclude that the Emperors who opposed the will of the Supreme Being and misgoverned the people should be dethroned. The throne of the Chinese Emperors, therefore, has been likened to the shogunate of Japan.

The same thing also was true in the case of Judea. In Judea, there was no king until Saul was elected king of Jude a.

The Jews thought that Jehova was above the king and reigned over the universe eternally, and also was the spiritual Lord of the Jews. The Jews seem to have concluded that if the king acted contrary to the will of Jehova and misgoverned the people, they were justified in dethroning the king. So the dynasties in Judea were constantly changing as in China.

The Christian countries of present-day Europe also are fouuded on the same belief as that of the ancient Jews. This is why we see revolution after revolution in European countries to-day. The kings or the presidents of these countries administer them according to the will of God, who reigns over the kings and presidents and the common people alike.

Japan, however, found God, who rulyes eternally over the country and who corresponds to Jehova of the Jews and to the Jōtei or Supreme Being of the Chinese, in their Emperors from the age of primitive religion down to the age of the present civilized religion. This is the Characteristic feature of Japanese Empire. Hence came the national anthem of Japan.

" Kimiga yo wa
Chiyo ni Yachiyo ni
Sazare-ishi no
Iwawo to narite
Koke no musu made ! "

[A thousand years of happy life be thine ! Live on, our Lord, till pebbles by age united, to great rocks grow, to whose venerable sides the moss shall cling !]

This is why the Imperial line of Japan lasts unbroken, " permanent as heaven and earth." The Imperial Throne of Japan is the Throne of God at the same time, and this has been true ever since the accession of Jimmu Tenno, the first Emperor of Japan.

We read in the Nihonshoki that Amaterasu, Omikami, the Sun-Goddess, weaved cloth in the Heavens which she wished to offer to God at the great Harvest Festival, which is still observed in Japan.

This explains why the Japanese form of government is called theocratic. In European countries, theocratic governments perished in their early days. The government of Judea, for instance, was theocratic at the beginning, but it soon perished Japan, therefore, is the only country which has preserved the theocratic form of government from the beginning to the present day. In this respect, Japan is unique.

The Emperor of Japan is the patriarch

Digitized by Google

or head of the great family of Japan, which is composed of the hundreds of thousands of families of the Japanese people. This state-family system is peculiar to Japan. Of course, the family system existed also in China, Rome, and ancient Greece. But the family systems of those countries were individual family systems. The state-family system, however is peculiar to Japan. It embraces every individual in the Empire. This patriarchal government has lasted in this country for more than two thousand years. The government of Japan, therefore, is both theocratic and patriarchal. This is the strong point of the Japanese Empire. The sentiment of the Japanese toward their Emperors is entirely religious. In this point, Japan greatly differs from China and the countries of Europe, and the relations between the Emperor and the subjects of Japan differ from those of other countries.

Japan, with the introduction of European civilization adopted a constitutional form of government and the Japanese Constitution was promulgated in the 22nd year of Meiji, Japan thus becoming a constitutional monarchy. This constitutional government was amalgamated with the theocratic and patriarchal system of government. This is peculiar to the Japanese Empire. In the Japanese Constitution, the rights and obligations of Japanese subjects are expressly set forth. The Emperor remains the patriarch of the great family of Japanese. He loves his subjects as a father loves his children. In this we find the finest relations between sovereign and subjects and between the governing and the governed, in the whole world.

"In reason, the relation between the Emperor and the people of Japan is that between sovereign and subject; but in sentiment, their relation is that of father and children."

[Published by permission of Dr. Katō of the Meiji Japan Society.]

HOTARU

Mureyo hotaru,
Mono iu kao no
Miyuru hodo!

O fireflies, gather here long enough to make visible the face of the person who says these things to me!

Digitized by Google

OSAKA'S FOREIGN TRADE

SINCE the great war, the centre of prosperity of Japan's foreign trade has been in Osaka the Oriental Manchester. Osaka has the advantage of both the Kobe and Osaka harbours, and is visited by large steamers from China, the South Sea Islands, India, Europe and America. It trades with Siberia through the port of Tsuruga. It is one of the greatest distributing centres of the world. A description of Osaka's exports and imports gives a very idea good of the general tendency of the trade of all Japan.

In 1921, the foreign trade of Japan amounted to 2,866,992,547 yen, of which 1,252,837, 715 yen represents exports and 1,614,154,832 yen imports, showing an excess of imports over exports to the extent of 361,317,117 yen. As compared with the preceding year, exports lost 695,556,896 yen, or 35 per cent. and imports 722,019,949 yen, or 31 per cent., making a total of 1,417,576,845 yen, or 33 per cent.

The following table shows the value of the foreign trade of Japan in the five years ending 1921 :—

Year.	Exports. Yen.	Imports. Yen.	Total. Yen.	Excess of Ex over Im. or Im. over Ex. Yen.
1921	1,252,837,715	1,614,154,832	2,866,992,549	361,317,117 Im.
1920	1,948,394,611	2,336,174,781	4,284,569,392	397,780,170 „
1919	2,098,872,617	2,173,459,880	4,272,332,497	74,581,263 „
1918	1,962,100,668	1,668,143,823	3,640,244,501	293,958,835 Ex.
1917	1,603,005,048	1,035,811,107	2,638,816,155	567,193,941 „

The above figures are for merchandise. Gold and silver specie and bullion exports were entirely absent while imports amounted to 138,621,575 yen. A comparison with the preceding two years follows :—

Year.	Exports. Yen.	Imports. Yen.	Total. Yen.	Excess of Im. over Ex. or Ex. over Im. Yen.
1921	—	138,621,575	138,621,571	138,621,571 Im.
1920	3,897,440	404,726,924	409,624,364	400,829,484 „
1919	5,053,968	327,476,990	332,530,958	322,423,022 „

The foreign trape in merchandise shows great changes since the end of the war, the value for 1921 being 67 per cent. of that of 1920. The trade balance was continually against Japan in the past few years, exports having decreased remarkably. This is attributable in part to the world's economic inactivity and to the too high prices ruling here, due to the unstabilized state of the national economics.

Japanese goods have lost their characteristic feature of being cheaper than the European and American products. At the same time, the latter goods were put out increasingly for the oversea market

Digitized by Google

with the recovery of their industries to pre-war conditions, ousting the Japanese goods. It was only raw silk, copper and beer that increased in value among the exports for 1921. Those that decreased in value were much greater in number, including cotton fabrics, cotton yarns, hosiery, silk fabrics, braids, toys, lumber, refined sugar, glass and glass manufactdres, matches and earthen and porcelain wares, stc. Those gaining not less than 50 per cent. were starch, zinc, woollen fabrics, braids, hosiery, beans, buttons, tea, leather goods, and bar, rod and plate iron.

Besides the principal reason of too high wages here and in consequence too high export prices, the decrease is ascribable to the world's trade dullness, the very unfavourable exchange and silver tendencies, which restricted transactions with China, India, South Sea countries, South Africa and South America, an over-accumulation of imported goods abroad due to the great speculative importation in the past, which limited considorably foreign orders received here, and the Indian movement against foreign goods.

Turning to the import trade, not a few of the goods imported increased in quantity in 1921, although in the total it was 68 per cent. in value below the preceding year. Those increasing in value were rice, sugar, machinery, etc. and those decreasing were raw cotton, wool, iron, oil cake, beans, saltpetre, etc., of which saltpetre, wool, caustic soda and ash, hides, pig iron, rails and beans fell off most. This decrease was owing to the remarkable inactivity of industry and to the depreciation of the cost of the imported goods.

Of staple imports, those increasing in quantity were indiarubber, lead, sugar, rice, oil materials, bran, flax and hemp, tin, coal-tar dyes, oil cake and raw cotton, from which it may be inferred that spinning and other important industrial raw materials were speculatively imported on an equally great scale as in the previous year, in view of the purchasing power here showing no abatement.

The following table exhibits the value of exports and imports of the principal open ports in Japan in 1920 and 1921 :—

	Exports.		Imports.	
Port.	1921 Yen.	1920 Yen.	1921 Yen.	1920 Yen.
Yokohama.....	602,993,259	766,164,231	520,400,765	710,044,684
Kobe	229,144,369	518,987,252	768,209,362	1,127,576,836
Osaka	292,057,917	472,006,532	118,872,524	185,777,315
Nagasaki	10,155,701	12,226,876	22,732,519	42,284,173
Moji	29,138,120	46,778,835	60,289,996	79,102,645
Hakodate	4,339,608	6,123,461	1,104,200	3,992,858
Nagoya	20,495,611	34,426,416	18,071,216	22,333,696
Yokkaichi	2,137,389	2,337,106	27,787,379	73,342,382

The export trade is headed by Yokohama, followed by Osaka and Kobe, Moji and Nagoya holding the fourth and fifth places respectively. In the import trade Kobe is at the head of the list, followed by Yokohama, Osaka, Moji and Yokkaichi in the order named. In the percentage of decrease, Yokohama holds the last

Digitized by Google

position on account of its increased raw silk trade, Osaka coming next. Osaka and Kobe took up 50 per cent. of the national trade.

In 1921, the foreign trade of Osaka and Kobe amounted in value to 1,408,684,172 yen, comprising 521,602,286 yen exports and 887,081,886 yen imports. As compared with 1920, exports fell off 469,391,498 yen and imports 426,272,264 yen, making a total of 895,663, 762 yen.

A comparison between the foreign trade of Osaka and Kobe and that of the whole country in the past five years follows :—

Year.		Exports. Yen.	Imports. Yen.	Total. Yen.
1921.	Osaka and Kobe	521,602,286	887,081,886	1,408,684,172
	All Japan	1,252,837,715	1,614,154,832	2,866,992,547
1920.	Osaka and Kobe	990,993,784	1,313,354,150	2,304,347,934
	All Japan	1,948,394,611	2,336,174,781	4,284,569,392
1919.	Osaka and Kobe	882,086,285	1,182,812,279	2,064,898,564
	All Japan	2,098,872,617	2,173,459,880	4,272,332,497
1918.	Osaka and Kobe	945,175,509	921,848,666	1,867,024,175
	All Japan	1,962,100,668	1,668,143,833	3,630,244,501
1917.	Osaka and Kobe	725,087,105	624.570,662	1,359,657,767
	All Japan	1,603,005,048	1,035,811,107	2,638,186,155

The proportion of the exports and imports of Osaka and Kobe to those of the whole country in 1921 was 41 per cent. and 55 per cent. respectively and 48 per cent. for the total of exports and exports, in each case showing a decrease from 1920. Still Osaka retained the position as the distributing centre of at least one-half of Japan's foreign trade, as may be seen from the following table giving the proportion of the foreign trade of Osaka to that of the whole country in the past five years :—

	1921 Per cent.	1920 Per cent.	1919 Per cent.	1918 Per cent.	1917 Per cent.
Exports	41	51	42	48	45
Imports	55	56	54	55	60
Total	48	44	48	51	53

Classified as to commodities the exports and imports of Osaka and Kobe in 1921 and 1920 were as follow :—

(In Thousands of Yen)

Imports

	1921 Osaka,	Kobe,	Total.	1920 Osaka,	Kobe,	Total.
Foodstuffs.						
Half Finished ...	1,198	12,406	13,604	1,829	21,151	22,980
Finished	3,343	13,099	16,552	8,254	24,307	32,561
Raw Materials ...	4,019	13,806	17,825	5,548	51,057	36,605
Half-Finished Goods	67,162	45,284	112,446	121,274	123,756	245,030

Digitized by Google

Finished Goods...	212,029	138,654	450,683	332,393	300,841	633,315
Miscellaneous						
Goods	4,306	5,796	10,102	2,808	17,812	20,650
Total	252,057	229,145	521,202	472,006	518,983	990,983

Exports

	1921			1920		
	Osaka,	Kobe,	Total.	Osaka,	Kobe,	Total.
Food Stuffs.						
Half Finished ...	6,164	38,762	44,926	6,439	46,608	53,047
Finished Goods...	14,664	20,921	35,585	14,447	19,123	33,570
Raw Materials ...	57,106	418,280	475.386	109,154	677,670	786,824
Half-Finished						
Goods	23,594	159,447	183,041	32,759	254,018	286,777
Finished Goods...	14,114	126,945	141,059	18,977	127,941	146,918
Miscellaneous						
Goods	2,230	3,853	7,083	4,001	2,213	6,214
Total	118,872	768,208	57,080	185,777	1,127,576	1,313,353

Half-finished food stuffs, finished food stuffs, raw materials and half-finished goods exported in 1921 decreased by over 50 per cent. from the previous year, while the diminution of finished goods was only 30 per cent., perhaps because of cotton goods having been comparatively large. In imports the importation of raw materials fell off remarkably due to the depression in industry here. Other goods also decreased, but the decrease was very small compared with the loss in raw materials.

The iollowing table exhibits the foreign trade of Osaka and Kobe in 1921, classified into countries :—

Exports

Country.	Osaka. Yen	Kobe. Yen	Total. Yen
Asia			
China	172,759,996	50,024,567	227,784,563
Kwantung Province	41,325,470	13,598,256	54,923,726
Hongkong	15,359,767	27,216,395	42,576,162
India	39,469,920	25,906,230	65,376,150
Straits Settlements	2,278,395	8,376,569	10,654,964
Dutch-Indies	13,775,063	26,979,803	40,754,866
French-Indies	12,748	366,941	379,689
Asiatic-Russia	2,068,172	355,597	2,423,769
Phillipines	777,865	10,478,706	11,256,571
Siam.....	573,707	1,161,332	1,735,039
Other Countries	96,278	78,444	174,722
Total	288,497,381	169,542,840	458,040,221
Europe			
England	576,343	8,399,517	8,975,860
France.....	19,570	2,278,420	2,297,990

Digitized by Google

Germany	20,811	1,324,548	1,345,359
Belgium	12,807	385,750	398,557
Italy	103	922,583	922,686
Switzerland	303	14,161	14,464
Austria Hungary	—	7,789	7,789
Holland	4,336	561,845	566,181
Sweden	—	94,511	94,511
Norway	—	3,436	2,436
Russia	—	—	—
Spain	—	94,788	94,787
Denmark	—	139,078	139,078
Turkey	—	107,134	107,134
Portugal	—	5,766	5,766
Other Countries	1	19,112	19,113
Total	634,274	14,358,438	14,992,612
North America			
United States	1,170,009	23,610,207	24,780,216
Canada	124,235	1,711,920	1,836,155
Nexico	1,321	90,748	92,065
Other Countries	11,019	99,640	110,659
Total	1,306,584	25,512,215	26,818,799
South America			
Peru	1,973	235,775	237,748
Chili	—	96,258	96,258
Argentine	106,919	573,820	680,730
Brazil	30,712	124,964	155,676
Other Countries	7,517	149,691	157,208
Total	147,112	1,180,508	1,327,620
Africa			
Egypt	783,883	3,139,783	3,823,666
Cape Colony and Natal	104,193	1,654,258	1,758,451
Other Countries	10,475	36,895	47,370
Total	898,515	4,830,936	5,729,487
Other Continents, etc.			
Australia	550,500	8,039,615	8,508,115
New Zealand	1,883	379,810	380,693
Hawaii	11,980	5,168,443	5,180,423
Other Countries	652	103,564	104,216
Total	574,015	13,681,432	14,265,447
Grand Total	292,057,917	229,144,369	521,202,286
	Imports		
Asia			
China	41,491,512	50,262,538	91,754,050
Kwantung Province	7,776,425	26,858,990	34,635,315

Digitized by Google

Hongkong	156,487	851,487	1,008,166
India	21,446,256	150,479,756	171,926,012
Straits Settlements	655,028	15,140,871	15,895,899
Dutch-Indies	13,432,898	15,876,876	29,309,774
French-Indies	2,237,518	4,941,606	7,179,124
Asiatic-Russia	193,151	2,999,763	3,192,914
Phillipines	1,512,487	4,502,821	6,015,308
Siam	399,533	6,102,133	6,501,666
Other Countries	1,605	27,166	28,771
Total	89,303,392	278,244,007	367,547,399
Europe			
England	6,537,156	91,912,810	98,449,966
France	421,448	5,010,903	5,432,351
Germany	1,153,753	27,966,714	29,120,467
Belgium	81,623	5,821,172	5,902,796
Italy	14,898	841,609	856,507
Switzerland	1,330,456	2,540,019	3,870,475
Austria-Hungary	—	209	209
Holland	123,405	1,993,006	2,116,411
Sweden	154,030	7,150,503	7,304,533
Norway	25,820	170,862	296,682
Russia	123,270	5,619	128,889
Spain	8,768	214,317	223,085
Denmark	13,785	63,029	76,814
Turkey	—	90	90
Portugal	4,032	168,300	172,332
Other Countries	—	93	93
Total	9,992,444	143,860,555	153,852,999
North America			
United States	15,541,541	307,728,945	323,270,488
Canada	570,971	4,693,076	5,264,047
Mexico	—	120	120
Other Countries	325,698	1,202,449	1,528,147
Total	16,438,212	313,624,590	330,062,801
South America			
Peru	—	37,494	37,494
Chili	5,680	1,639,064	1,644,744
Argentine	10	302,449	302,459
Brazil	39,996	105,457	145,453
Other Countries	14,387	31,759	46,146
Total	60,073	2,116,223	2,176,296
Other Continents, etc.			
Egypt	10	8,181,598	8,181,608
Cape Colony and Natal	—	1,277,733	1,277,733

Digitized by Google

Other African Countries...	531,172	156,049	687,221
Australia	124,898	17,762,938	17,887,836
Mew Zealand	256	4,584	4,840
Hawaii.....	7,125	49,310	56,435
Other Countries	1,811,695	792,797	2,604,492
Total	1,943,974	28,325,009	30,268,983
Temporary Sheds	235,706	1,515,346	1,751,052
Unknown.....	367,541	623,632	991,173
Grand Total	118,872,524	768,209,362	887,081,885

FIREFLIES

Oto mo sede,
Omoi ni moyure,
Hotaru koso,
Naku mushi yorimo
Aware nari keri!

Not making even a sound (yet) burning with desire,—for this the firefly indeed has become more worthy of pity than any insect that cries!

Yu Sareba
Hotaru yori ki ni
Moyure domo,
Hikari minebaya
Hoto no tsure naki!

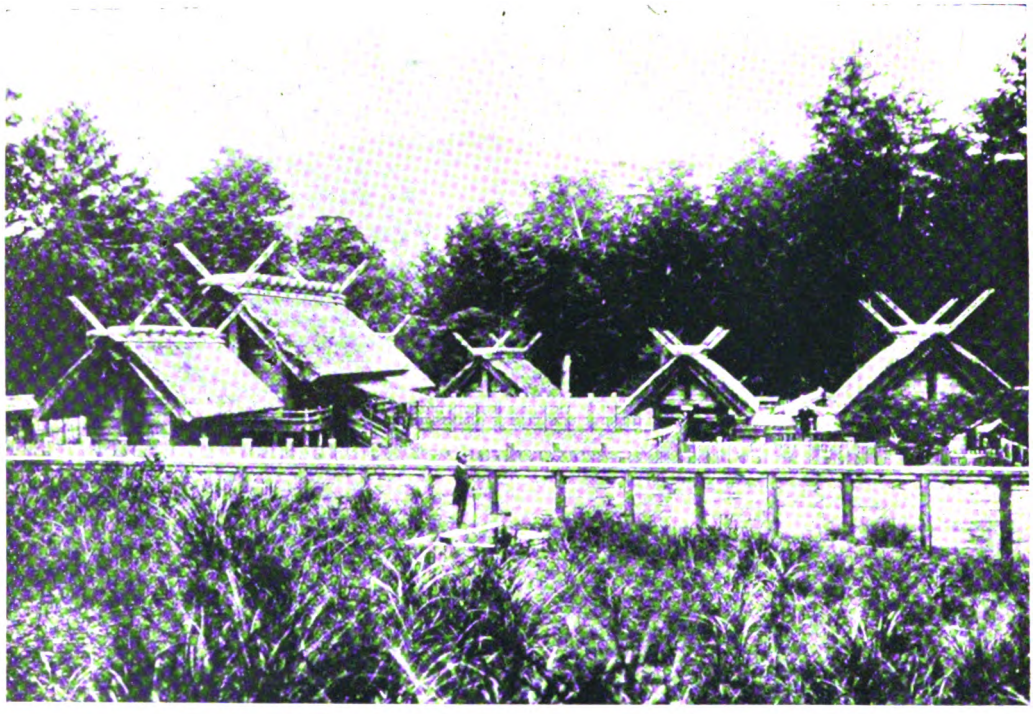
When evening falls, though the soul of me burn than burns the firefly, as the light (of that burning) is viewless, the person (beloved) remains unmoved.

Digitized by Google

A Roman Catholic religions fête in Tokyo

Ayu fishing in the Tamagawa River

Digitized by Google



The Grand Shrine of Ise

New N.Y.K. Building seen from the Wadakura gate, Imperial Palace

Digitized by Google

THE GRAND SHRINES OF ISE

JAPANESE ancient history states that Amaterasu-Omikami, the ancestress of the Japanese Imperial Family, sent her grandson Ninigi-no-Mikoto to the mainland of Japan, telling him that the country was to be ruled by his posterity, and if he governed it well his family would be happy and prosperous forever, as long as heaven and land last. She gave Yata-no-Kagami (the sacred mirror) to her grandson, asking him to treat it as reverently as he would herself deeming it her spirit. This mirror has, therefore, been handed down in the Imperial House, enshrined in the Imperial Palace as the Spirit of the Imperial ancestress by the Japanese Emperors.

The Emperor Sujin thought it impious to keep such a sacred treasure in a human dwelling, and enshrined it in Kasanui-mura, Yamato, under the control of his daughter, Toyosukiirihime-no-mikoto, an imitation of it being made and kept in the Imperial Palace. The shrine was removed several times under the guardianship of the Imperial Princess. In the meantime, she became too old to discharge her duties and was succeeded by Yamatohime-no-Mikoto, a daughter of the Emperor Suijin, and travelled in the provinces with the mirror. The shrine was removed twenty-nine times, until it was at last set up on the Isuzu River, Uji, Ise Province, where it has remained ever since. The principal reason for the choice of this place as the permanent site for the shrine was that the land is fertile and near the sea, backed by hills not too high, all of which insured a sufficien supply of vegetables, fish and birds to offer to the Goddess. Besides, the place was found warm and good to dwell in.

This is the so-called "Naigu" (the Inner Shrine) of the near Ise Shrines. There is also the "Ge-gu" (the Outer Shrine), near the "Nai-gu," which is dedicated to the spirit of Toyouke-Okami, a daughter of Izanagi-no-mikoto and Izanami-no-mikoto according to the "Nippon-Shoki," and their granddadghter according to the "Kojiki." The Goddess Amaterasu being their daughter, Toyouke-Okami was either her younger sister or her niece.

This Toyouke-Okami taught agriculture and sericulture to the peasants, and she is, therefore, highly revered by the people of this agricultural country. She did not visit the mainland herself but through Ninigi-no-mikoto, a grandson of Goddess Amaterasu, who came as her representative to this land in a similar way to that in which the Sacred Mirror was brought here as the spirit of Goddess Amaterasu. Although it is not known exactly, Toyouke-Okami also is supposed to have been represented by a mirror. At first, she was enshrined in Hiji, Tanba Province, and then the shrine was removed to the present site by the Emperor Yuryaku, who reigned in 457–479 (A.D.), as the result of his dream that the Goddess Amaterasu appeared before him and wished Toyokuni-Okami, her Goddess of Food, to be near her. It is 1927 and 1446 years respectively since the

Digitized by Google

Inner and Outer Shrines were built at Ise. Yata-no-Kagami has been interpreted to mean that it has eight edges, but modern opinion is that the name indicates the diameter of the mirror.

There is a God and Goddess's palace known as "Aidono" in the inner shrine, in which are enshrined Amenotachikarao-no-mikoto and Yorozuhatatoyoakitsu-hime-no-mikoto. The former was a valiant God who did meritorious deeds under Ninigi-no-mikoto, a grandson of Amaterasu, in subduing the revels on the mainland. The latter was a daughter of Takamusubi-no-kami and married Amenooshiho-no-mikoto, a son Amaterasu, who was the mother of Ninigi-no-mikoto.

There is an "Aidono" in the outer shrine, too, in which are enshrined Okitsushimahime-no-mikoto, Takitsuhime-no-mikoto and Tagokorohime-no-mikoto, daughters of Susano-o-mikoto. These Goddesses were not so closely connected with the origin of the outer shrine, and were enshrined at the same place when it was in Hiji, Tamba Province.

There are a number of other shrines in the grounds of the inner and outer shrines, known as "betsugu," "sessha" and "massha," which receive varying treatment according to their Shinto standing.

The "betsugu," branch shrines, were nominated by the Imperial court, and have rites and offerings similar to those of the "hongu" (the inner and outer shrines). The "Naigu" has nine "betsugu," some of which are known as Tsukiyomi-no-miya, Izanagi-no-miya, Izanami-no-miya and Kazahino-miya. The first mentioned is dedicated to Tsukiyomi-no-mikoto, a younger brother of Amaterasu and the ruler of the Moon, the next two shrines to Izanagi-no-mikoto and Izanami-no-mikoto, the parents of Amaterasu, and the last named to Shinatsuhiko-no-mikoto and Shinatobe-no-mikoto, the rulers of the Wind and most revered by the farmers, whose crops have the closest dependence upon the wind.

This last mentioned shrine at first was a private one, but was promoted to its present position as an official shrine in the sixth year of Sho-o (1293) for the reason that an Imperial messenger was sent to it to pray for a storm to destroy the Mongolians attacking this country in the Bunyei and Koan eras. This prayer was heard and a storm occurred in July of the fourth year of Koan (1281), destroying most of the Mongolian warships.

There are four "betsugu" attached the outer shrine, in which are enshrined certain Gods and Goddesses.

The "Sessha" is a shrine registered in the Book of Shrines in the Imperial Court. The "massha" is not so registered and was established later than the "sessha." Both have been in existence since ancient times and have high rank. Another class is the "shokansha" created since the Meiji restoration, and lowest in rank. The "naigu" has 27 "sessha," 16 "massha" and 15 "shokansha" and the "gegu" 16 "sessha," 4 "massha" and 4 "shokansha." All these shrines lie in Watarai-gori, in Ise Province.

It may be thought that such great reverence for the Ise Shrines by the Japanese and their worship of them amount to idolatry for it is only a mirror which is at the centre. Idolatry is accompanied, however, by the desire to get something substantial from an idol, believed to possess miraculous power. The reverence of the mirror by the

Digitized by Google

Japanese has a different meaning. Some ignorant people may so idolize but the bulk of the nation worships the spirit of the Goddess Amaterasu through the Sacred Mirror, in tribute to the founding of this country by her, believing that her divinity still lives, protecting her Imperial posterity and her nation. They pray for her great mercy, and not for any favour from the mirror itself. There is no difference from the motive for worshipping at the Holy Mother's portrait or images in Roman Catholicism, or carrying the cross in the Protestant rites.

Shintoism originates in the belief that the divine spirits of Amaterasu and the other Gods and Goddesses protect the nation. This belief was produced because of Japan having been a united nation for the past two thousand years. It is ancestor worship, and such worship, kept up for two thousand years, cannot be experienced by any nation, but Japan, which has never been invaded by other peoples. Here is the pride of the Japanese nation.

One alights from the train on the Sangu Railway at Yamada Station, from which it is only a short distance to the "Gegu." Behind the shrine is Takakura Mountain with a forest existing from antiquity, and a rivulet, the Toyo-kawa, flows before it. A little distance beyond the river is a big camphor-tree called Kiyomori-Kusu (the Camphor-Tree of Kiyomori). Tradition says that Taira-no-Kiyomori was once sent as Imperial messenger from Kyoto to the shrines, when one of the branches of the tree touched his hat. The bluff general had the branch cut off. The tree is over 1,000 years old, with luxuriant foliage.

Going forward a little, the visitor reaches the "Seiden" the main shrine building. It is unknown what the style of building was in remote antiquity, but its scale and structure were ultimately made exactly on the same lines as the "Naigu" at the time of the Emperor Tenmu. It is the so-called "shinmei-zukuri" style. It is roofed with miscunthus. The structure is wooden and has a high floor. A special feature is the two pieces of timber called "chigi" or "hiki" crossing at each end of the roof, which is a survival from for antiquity, when houses were built in a similar way.

This "chigi" end is cut differently in the "Naigu" and the "Gegu," as a means to distinguish, in pictures, etc., between the two shrines. For the "Naigu," the wood end is cut inside and for the "Gegu," it is cut outside.

The main building and the two treasure-buildings are first surrounded by "mizu-gaki" (fences) and then by "uchi-yama-gaki" (inner fences) and "soto-tama gaki" (outer fences), all of which are surrounded once more by "ita-gaki," there being thus four fences around the buildings.

There is in the eastern neighbourhood of the "Gegu" the "Mike-den," in which is prepared the food to be offered at the two shrines, morning and evening. It was built in the reign of the Emperor Yuryaku (457–479 A.D.), who dreamed that Amaterasu wished to take food with Toyouke-okami, who was enshrined in another place then, and who erected this building in compliance with her wishes.

The "Naigu" is within 30 minutes by an electric railway from Yamada Station. There are three ways leading from the "Gegu." One at the right end dates from the Tokugawa period, when there

Digitized by Google

was no other path between the two shrines. Aimoyama and Furuichi are places of interest on the way. At one time, there were two pretty girls at at Aimoyama. They sang accompanied by the "samisen" and begged money from passers-by. The latter flung money at them, but they stopped the coins with the plectrum of the samisen.

The left way is the tramway line. Between these two ways is a national road built in 1910, known as the "miyuki-michi" or "onari-michi" (the Imperial road), as it is for use on the occasion of Imperial visits to the shrines. The road is fenced with granite on both sides and along it are cherry-trees and mapletrees, planted alternately.

Arrived before the "Naigu," the visitor crosses a very clear stream called the Isuzu or Mimosu River, which means the river for cleansing the visitors' hands and clothes. This cleansing is done to a certain extent by all visitors before they appear before the shrine. At the back of the shrine is Mount Kamiji, wooded like Takakura Mountain.

The shrine is surrounded by a quadruple fence and is quite the same in style and structure as the "Gegu," except that the "chigi" end is cut differently and the fences are a little more complicated in construction.

Near the shrine is the "Kagura-den" (hall for sacred dances). The famous "daidaikagura" of Ise is held in this hall.

(*To be Continued*)

TOMBO

Tombo tonde
Koto naki mura no
Hiru go nari

Dragon-flies are flitting and the noon-sun is shining,
above the village where nothing eventfull ever happens.

Digitized by Google

TAKUMA DAN

DR. TAKUMA DAN, as the head director of the Mitsui Partnership, superintends the entire business of the great house of Mitsui. He is also making a great contribution to the expansion of the Japanese Empire and to the development of Japanese industry as the chief director of the Financial League and the Industrial Club. He is in the front rank of the great business men of Japan. He made a close study of social and labour problems during his recent tour through Europe and America with the Japanese business men's mission. Since then his desire to serve society and to contribute to the prosperity of Japan is more pronounced than ever. He is looked upon as a most able leader, and is very popular among his subordinates.

Dr. Dan's personal appearance is elegant but neat. Judging from his demeanor, it might be thought that his way has been smooth and peaceful, and that he opened the gates to fortune easily. His career, however, has actually been full of struggles and risks.

His success as a business man is due mainly to his ability as a mining engineer. His speciality has been coal-mining, for which he has a strong passion. For his profession he has spared no pains and sacrifices. The management of mines has been his whole life. At one time he endured a reduction in his income and degradation from the *sōnnin* to the *hannin* official rank, to carry out his original object. Dr. Dan's concentrated energy and untiring efforts led to his great success in after years, and enabled him greatly to contribute to the progress of the mining industry of this country.

The success of the mining department of the Mitsui house has been brought about mainly by Dr. Dan's efforts, as their banking department owes its success to Mr. Nakamigawa, and the trading department of the same house to Mr. Masuda.

Dr. Dan was born on August 1, 1858 in the castle-town of Fukuoka, Chikuzen, the fourth son of Takunojō Kōya, a retainer of Lord Kuroda. His grandfather was a district governor, and his father served Lord Kuroda as chamberlain. He received lessons in the Chinese classics from his father in his boyhood. His father, however, died when he was nine years old, and his eldest brother succeeded as head of the house. His second eldest brother died young and the third brother who was adopted by the Tsuruharas, is now the chief of revenue of Fukuoka city. Dr. Dan was adopted by the Dan family in 1869 when he was twelve years old. The status of the Dan family was higher than that of the Kōya family in which he was born, and his adoptive father, Heiichirō, was holding the post of secretary of the clan.

About the time he was adopted, Dr. Dan entered the school of the clan. Not long after this the system of clans was abolished. Lord Kuroda came to live at Tōkyō, and his adoptive father accompanied Dr. Dan, therefore, came to Tōkyō in 1871, in his fourteenth year.

Digitized by Google

He became one of the pupils of Mr. Hiraga, an elder from his native place, with Viscount Kentarō Kaneko. Mr. Hiraga was the adoptive father of Dr. Gibi Hiraga. Mr. Hiraga had been abroad before the Meiji Restoration and understood English. He had several pupils in his house. Dr. Dan received lessons in English from him, with Viscount Kaneko.

In the autumn of the year Dr. Dan came to Tōkyō, Prince Iwakura was sent abroad as ambassador, Mr. Hiraga was ordered to accompany him. Availing himself of this opportunity, Lord Nagahiro Kuroda, grandfather of the present Marquis Kuroda, planned to send Young Dan Viscount Kaneko to America for study. Lord Kuroda was a very far sighted man and knew that Western countries then excelled Japan in civilization. He, therefore, had planned already, before the Meiji Restoration, to send some of his younger retainers to Europe and America for study. There were, however, many who opposed his plan, among his older retainers, so he secretly sent several younger men to Europe with Mr. Hiraga. Those boys were still in Europe. This time Lord Kuroda determined to send Dan and Kaneko to America. He took upon himself the trouble of making the preparations for their journey. He even called a tailor to his own residence to make foreign clothes for them. Lord Kuroda, in doing this, was a great benefactor not only to Dan and Kaneko, and to Japan itself.

The party arrived in America safely. Mr. Hiraga accompanied the Ambassador when he proceeded to Europe, leaving the two boys in America, Viscount Kaneko entered Harvard University for the study of law and politics. Dan entered Boston University where he made a special study of mining and metallurgy. Dan, after seven years study, graduated from Boston University and returned home in 1878, in his twenty-first year.

In those days in Japan, men who had studied law or politics were very popular and welcomed everywhere, but the lot of those who had received a technical education was miserable. Dr. Dan suffered for this reason.

When he came home in 1878, the Department of Public Works was established, so he applied for work in that Department. But Scotch men were holding the important posts in the Department then, and graduates of the Technical College in Tōkyō, educated by them, were holding the better positions under them. Persons other than graduates of the Technical College were entirely excluded from the Department. Dr. Dan, therefore, could not attain his object. Enterprises among the people then were not so developed as to need engineers. He could not, consequently, put into practice what he had learned at the Boston University. Dr. Dan returned to his native place with a discontented heart.

Kiyoshi Watanabe, governor of Fukuoka Prefecture then, planned to work the coal-mines in Chikubu province. He took the opportunity of Dan's return to Fukuoka, and entrusted him with the investigation of the coat-mines in Chikubu province. But the mining methods in those mines was old fashioned and there was nothing open for him. He visited the officials of the Department of Public Works stationed at the Miiké coal mines through the introduction of Governor Watanabe. His prospects seemed dark in Fukuoka, so he came back to Tōkyō.

Digitized by Google

When Dr. Dan left America for Japan, he obtained a letter of introduction to the American advisor in the Japanese Department of Education, from the President of Boston University, and when he returned to Japan he visited this American. Later, after he came to Tōkyō again, the government established a college in Osaka. They entrusted this American advisor with the selection of suitable persons for instructors in this college. He recommended Dan for a professorship in this college, and Dan thus entered the Department of Education. He went to Osaka to enter the faculty of this new college. When he had been in that post for two years, the college was abolished, influenced by political changes, and it became a middle school, Dr. Dan remained there as one of the faculty. The several years of his Osaka life seem to have had no direct effect upon his future life. In this period, however, he had the opportunity of studying Japanese learning and then language, which he had not been able to do in his youth because of his stay in America. It was in those days that he studied Japanese art and contracted a close friendship with Mr. Fenollosa.

The professors of the College of Technology in the Tōkyō Imperial University, in those days were mostly Americans, and Dr. Dan had many friends among them. They sympathized with him, and invited him to join the Tōkyō Imperial University. As there was no vacancy relating to mining or metallurgy, they offered him an assistant-professorship in astronomy. He accepted and was appointed in 1881. He remained at the post for a year or two.

Viscount Kaneko in the meantime, was given an important position in the government. He had rapid promotion, and when Dan was assistant-professor in the Tōkyō University, Kaneko had an important secretarial position. His prospects were bright and his road a smooth one. If Dan had altered his original objective, he might also have had rapid promotion.

Dan was under the double disadvantage of his special branch of learning and the persecution he suffered from the academic clique. The situation, about 1884, however, somewhat changed. The policy of the Department of Public Works was altered and it began to employ men other than graduates of the Technical College. This was caused partly by the return home of the British professors and advisors of the Department and partly by the fact that the same subjects were taught in the Tōkyō Imperial University and in the Technical College Dr. Dan applied for employment in the Department of Public Works again.

The minister of Public Works was then Katsu Inouye, the vice-minister was Tō Hayashi, and several other new men were holding important positions in the Department. The minister said to Dan: "If you want to enter the Department, we will accept you. But the salary of ¥100 which you have been paid in the Department of Education of Education is too large for an inexperienced man like you. We will take you if you will be satisfied with a smaller salary and with the status of a *hannin* official. The status of a *sonnin* official you have enjoyed in the Department of Education is too high."

What Inouye said seemed unreasonable, but the amount of salary was not so important for Dan as to put into practice

Digitized by Google

what he had learned. So he gladly accepted and became an official of the Department at the salary of ¥75 and the status of a quasi-*sonnin* official.

But when he entered the Department there was nothing to do for the first three or four months. The Kamaishi iron mines, the Ikuno silver mines, and the Miiké coal mines were under the management of the Department of Public Works, but there was nothing to do in the main office of the Department. Finally the minister ordered him to go to the Miiké coal mines in the capacity of chief engineer. But there also he found nothing to do. The officials were only annoyed by his arrival, and he only exchanged ideas with the men who had been sent there from the Technical College.

Later the Department of Public Works was abolished, and the management of the Miiké coal-mines was transferred to the Department of Agriculture and Commerce, and still later to the Department of Finance. The coal that was mined was not used and lay in piles covered with grass.

The government in those days faced difficult questions on every side, such as the gold standard and the establishment of a national assembly. The government was in distressed circumstances financially. Therefore it had to adopt a policy of retrenchment. To realize profit from the mines, it carried out great curtailment of expenditure. The authorities concluded there was no need for an official of *sonin* rank in the management of mines. The office of the *sonin* head-engineer, therefore, was abolished, and Dan was about to be dismissed. He asked the head of the bureau if he could stay at his post with the status of *hannin* rank. The head of the bureau, moved by his earnestness, complied with his request, and Dan became a *hannin* engineer of the Department.

Later the management of the Miiké coal mines became so difficult that the authorities felt it necessary to send some one to Europe and America to study the mining industry. They agreed that Dan was most fitted to fulfil this mission. Accordingly, he started for America for the second time in 1886. He then went to England, Germany, and France, and visited America again on his way home. When he was in New York he heard that the Mitsui house had purchased the Miiké coal mines from the government. He received no information from the government that the mines had been sold, and he thought there was no need to return in haste. So he took his time visiting the various mines in America.

After he came back to Japan, he entered the employ of the Mitsui house through the good offices of Marquis Matsugata who told him, "You have been abroad for the Miiké coal mines. So the management of the mines should be your life work. When they sold the Miiké coal mines to Mitsui, they also sold you to Mitsui."

The price at which Mitsui purchased the Miiké coal mines was ¥4,550,000. This was a pretty big amount in those days. It was not at all easy for Mitsui to realize enough profit to pay for the mines. The management of the mines was very difficult for the Mitsui house and for Dan himself. Dan, however, with great decision and determination, took up the heavy task. His responsibility was great. His activities as a mining engineer, for which he longed through so many years actually began at this time.

Digitized by Google

Dr. T. Dan and his family

Dr. Sawayanagi, President of the Imperial Educational Society of Japan, leaving Tokyo for America

Digitized by Google

An exhibition of Ainu productions for the Ainu relief fund. From the right: Marquis Tokugawa, the Ainu chief Rekorto, and Dr. Bachelor who has devoted his life to work the among Ainu

Viscount Mayeda, Minister of Communications, Miss Hama-ko Mayeda and Viscountess Mayeda, on the occasion of the daughter's marriage

Digitized by Google

The climax came when the great earthquake of Kumamoto destroyed the galleries in the Miiké coal mines. His hard work during the few years that followed baffles description. In those days he had little credit with the Mitsui house. Moreover, Mitsui had already invested a large sum of money in the purchase of the mines, so it was not at all easy for them to invest further capital. The mines, however, could not be operated without the needed capital. The situation then seemed critical both for Dan and Mitsui. Dan explained to the directors the necessity of spending money to modernize the equipment the mines with such earnestness and sincerity that they were deeply affected and agreed to invest the necessary funds. This resulted in big profits for the Mitsui house. Dan's anxiety and hard work until success came in sight were great. He was even prepared to die, if necessary, for the Miiké coal mines.

It was a commonplace for him to go on a round of inspection about the mines on horse back at night. By his assiduity and application, success at last came about 1891.

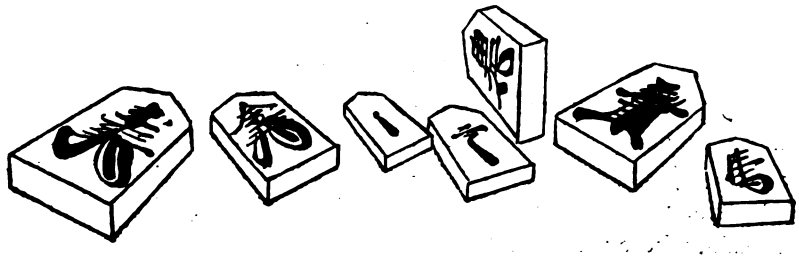
In 1895 Dan was transferred to the head office in Tōkyō, but visited the Miiké coal mines, as special managing director, several times a year.

Later the Mitsui mining department, following Dr. Dan's plan, took over the various mines in Chikuhō provinces.

Dr. Dan admonishes young men who enter the Mitsui house, on graduating from school somewhat as follows:—

"When you graduate from school and enter a business house, it will take you several years to win the confidence of the directors. You will be given responsible work on only after you have had ample experience. Most of you do not know this. You may be apt to change your employment for only a small increase in salary. But still you will not be given an important post in the new company for five or six years. You will be discontented and may change your office again. The proverb says, A rolling stone gathers no moss. So you must be careful not to change your employment too often. If you remain in the same office for a long time, your salary will increase more than if you change about, and you will be given responslble work in the long run."

These words are the essence of Dr. Dan's own experience. To carry through one's original objective, and dauntlessly push forward are the secret of his success in life.



Digitized by Google

ASO: A GREAT VOLCANO

MOUNT Aso is an old volcano, its crater being the biggest in the world. It is an oval which extends over 4 "ri" east and west and 6 "ri" north and south.

The mountain lies in the Province of Higo, in the central part of Kyushu. It extends over the central part of the province and a part of Bungo Province, its skirts being wide plains, which look boundless as rippling waves. Such big Kyushu rivers as the Chikugo-gawa, Ono-gawa, Gokaseno-gawa, Midori-gawa, Shirakawa and Kikuchi-gawa originate in this mountain, which is the greatest source of water in the region.

A modern theory is that the mountain once was larger than Mount Fuji. Later, an explosion caused the subsidence of the whole mountain, creating the present unique crater 30 "ri" in circumference. It is known as Aso-dani and Nago-dani, the present five mountains and other mountains being formed in it then.

Mount Aso commonly means these five mountains, but really includes also the sommas. At present, these mountains and sommas are generally called O-Aso (Greater Aso).

Mount Aso is a double volcano, there being the five mountains inside the sommas. The five mountains are Neko-dake, Taka-dake, Naka-dake, Eboshi-dake and Kineshima-dake, enumerated from the east, Ojo-dake and Okamado-dake stand beside them. The old crater contains a plain, where there are 3 towns and 11 villages with 40,000 residents. All this is surrounded by the sommas.

The inside of the sommas, or crater-wall is steep and difficult to ascend. The outside is a gentle incline.

The part surrounded by the sommas forms a great atrio, which was a large lake in ancient times, according to one theory, the five mountains having been islands in the lake. Later, a corner of the barranco in the western part of the sommas broke, and the water rushed out leaving a plain as at present. Yet the source of the lake did not quite dry up, and left a few streams.

About this atrio, there are many interesting traditions told by residents.

One tradition is that Takeiwatatsu-no-mikoto opened the mountain, and set free the lake to make a plain so that the people might have more land to cultivate. He carefully went over the somma to find a suitable place but in vain, until he came to the place in the barranco, where he found a thin wall, and cut it.

Another story is that when the lake dried up, there was left in the bed a big sheat-fish, which the people killed. They divided it into six cart load for distribution among the villages. This created the name of the present Rokka-mura (Six Loads Village).

Neko-dake (Cat Mountain) lies at the east end of the central cones, and is also called Aso-Fuji, as it resembles Mnunt Fuji. It is thought to be almost impossible to go to its summit, the whole

Digitized by Google

peak being covered with jagged rocks. Moreover, there are thousands of snails crawling about, which is another reason for the small number of climbers. It is 1,424 metres high and can be climbed by a path on the east face. In the middle of December, the peak is covered with fine autumnal tints.

Taka-take lies west of Neko-dake. It is the highest of the peaks, and is 1,690 metres high. There exists an old crater at the summit, where strange rocks abound. It commands a fine view, Ehiko Mountain in Bungo being seen to the north and a mountain range in Hyuga Province in the south.

Naka-dake has an active crater, from which vapor issues. All visitors to Mount Aso make for this mountain. The crater is about a "ri" in circumference. The crater-wall is steep. It has five vents, from which issue aqueous vapour, sulphurous anhydride, hydrogen sulphide, etc. It is 1,640 metres high and is next to Taka-dake in height.

Eboshi-dake is believed to be the oldest peak, There is a level place on its side known as Senriga-hama, which is supposed to be the site of a crater that exploded in remote antiquity. It is west of Naka-dake and is 1,247 metres high.

Kijima-dake stands alone to the north and is 1,200 metres high.

Other adjacent peaks include the following:—

Mikado-yama, an old volcano south of Eboshi-dake. It is 1,153 metres high. Its east ravine resembles a furnace, which is the origin of its name.

Naruo-dake, north-west of Taka-dake, looks like a part of Naka-dake. It also is an old volcano.

Among the sommas are there some high peaks as Omotawara-yama in the west, which is 1,039 metres high, Kanmuri-dake (1,200 metres) and Oya-dake (1,226 metres). Kuraga-take west of the sommas, and Ogiga-take in the east, lie apart, and are supposep to be the result of a great explosion.

The mountain streams make many noted falls. The most famous are the Hanta Fall in the upper reaches of the Chikugo River, and the Ayukayeshi Fall and the Sugaru Fall in the upper stream of the Shira River. These splendid falls are too remote to be familiar to the general public.

A shrine stands west of the crater of Naka-dake, which is still active. It is known as the Asosanjo-jinsha and is dedicated to Takeiwatatsu-no-mikoto, who opened the wall of Mount Aso, his consort, Asotsu-hime, and their son, Hayamikatama-no-mikoto. The main shrine is situated in Miyachi-machi, north of the range.

Takeiwatatsu-no-mikoto was the sixth son of Kanyanumi-no-mikoto, the second son of the Emperor Jimmu. He was ordered to the Province of Higo by the Emperor Sujin, and governed leniently. He married a local girl, Asotsu-hime, and settled there.

Hayamikatama-no-mikoto, the son of Takeiwatatsu-no-mikoto, was appointed the first Governor of the Province of Aso, and succeeded in carrying on his father's work of ruling the people, whom he taught how to farm. Later, he erected the present shrine in Miyachi-machi at the order of the Emperor Korei. Its chief priests are his descendants, named Aso. The present representative is Baron Aso. The family has thus existed for the past two thousand years.

A "ri" north of this shrine is another Shinto shrine called Kunitsuko-jinsha,

Digitized by Google

dedicated to Hayamikatama-no-mikoto, the first local Governor. The venerable shrine stands amidst many old and high cedar trees. A stream of very clear water runs around it.

A Buddhist temple, Seiganden-ji, stands between Naka-dake and Eboshi-dake. It was built in the third year of Shinki at the prayer of the Emperor Shomu. Its founder was Priest Saiyei and its main Buddhistic image is Juichi-men-Kannon. At first, there were 36 main and 53 branch "bo," or houses, in which the priests lived. Being the greatest holy place for blessing the peace of Kyushu, it was unequalled in magnificence and prosperity. It was unfortunately destroyed by fire in the Tensho era, when the Otomo family fought on the mountain. Lord Kiyomasa Kato of the Province of Higo regretted the ruin of the famous temple, and re-built it in the Keicho era. Later, the province was governed by Lord Hosokawa, who had great faith in the temple and protected it, in which he was followed by his descendants.

Mount Aso being a volcano, there are many hot springs round about it. The most celebrated are:

Yunotani Hot Springs, north-west of Eboshi-dake and 4 "ri" south-west of Miyachi-machi. They gush out of glassy lava and have a temperature of about 90° C. They are carbonate and are good for nervous troubles. Their source is surrounded by numerous fumaroles, like a comb, which emit abundant smoke giving clear evidence of an explosion, which took place in the neighbourhood in 1881. Fumaroles at the southern extremity hold hot water, which gushes out every few seconds with a rumble, which is wonderful sight.

Jigoku Hot Springs, on a hill west of Okamado-yama and 1 or 2 "cho" up from the Tarutama Hot Springs. There are old and new hot springs here, the old spring having been discovered in the third year of Bunka. They are ferruginous carbonate, which is efficacious for scrofula, herpes, etc. The new spring was discovered only recently.

Tarutama Hot Springs, a "cho" or two north-west of the Jigoku Hot Springs. There is only a narrow path leading to it in the west, all the other sides being cliffs. The burnt rocks give evidence of the place having been an exploded crater. There are old and new springs. The old possesses gypsum and is good for wounds, rheumatism, etc. The new one is ferruginous carbonate and has good effect on for anaemia and brain and stomach diseases.

Uchimaki Hot Springs, discovered in 1900. They include the Orido, Yuyama and Uchimaki Springs, which are gypsum, brine, and saline ferruginous carbouate respectively.

Tochinoki Hot Springs, on the Shira River. They gush out from cracks in the Fuji lava forming the sommas.

Toge Hot Springs, situated where the Shira River and the Kuro River join.

These hot springs are visited by people of Kumamoto and other districts in Higo Province. The place being far from the big towns, the hotels are not very satisfactory in accommodation, which is however, adequately compensated for by the simplicity of the people. The "210th Day" by the late Soseki Natsume, a famous novelist, gives an episode in which a hotel visitor having ordered half-boiled eggs, the maid brought hard boiled egg for one-half the number ordered and raw eggs for the other half.

Digitized by Google

There are two mysterious places of note on the mountain. One of them is the large, oblong Nagamizu Lake, west of the five mountains. Every month there is seen a red oblong object at the bottom for a week. Some investigations have been made, but without success. During this weekly period, no fish, can be caught in the lake, whereas they are usually taken in large quantities.

Another is a pond called Miyabara-no-Kagami-Ike, to the north outside of the sommas. It is only about 3 "tsubo" in area and is so shallow that one can see the bottom. There are thousands of copper coins and mirrors, the former of which are thrown into it by visitors as offerings and the latter mysterious old metal mirrors, the number of which varies according to day, while no one is allowed inside the fence, there being sometimes nothing visible. Visitors divine their fortune themselves by the number visible. The largest number ever visible is 12, which is thought to be the worst omen, presaging an accident to Miyabara-machi, and the towns people are filled with fear and take great precautions.

A big cedar tree in Gono is a grand sight. It is believed to be 2,000 years old. It is 40 feet in circumference and 200 feet in height. A great cherry tree in it is 5 feet in circumference, and the cherry blossoms blooming amidst the evergreen branches present a unique sight.

An interesting group of stone pillars is in the neighbourhood of Toge. They are formed of andesite and glassy lava. The site is like a comb when seen from one side.

It takes 36 minutes by train from Kumamoto Station to Otsu-machi, the station nearest Mount Aso, but one may conveniently take the train at Tatsuta-guchi Station in the north-east end of Kumamoto. From Otsu-machi, we go to the barranco and then to Tatsuno-mura, which lies 2.27 "ri" from Otsu-machi. From this village, we reach the Toge Hot Springs in 10 "cho," and half a "ri" further takes us to the Tochinoki Hot Springs, where we may put up. Next morning, we ascend Nakadake, accompanied by a guide, and see the crater, after which we descend. This is the trip usually made by the ordinary visitor, although all the peaks and hot springs, as well as the atrio are well worthy of being visited.

Digitized by Google

TAKASÉ-BUNE

A CHARACTER STUDY

By OGAI MORI

SOME time in the Kansei era, when Lord Shirakawa Rakuō was in power, on one of those wistful mid-spring evenings when the cherry-blossoms will fall with the sound of the evening bell at the Chionin temple in Kyōto, an unusual convict was taken on board a Takasé-buné, one of the boats used on the River Takasé which flows through Kyoto.

This convict was named Kisuké. He was about thirty years old. He had no fixed abode. As he had no relatives he went on board all alone.

Shōzaimon Haneda, the policeman who was to escort him to a distant island, had been told only that Kisuke was guilty of fratricide.

While he was being taken to the pier from the prison, this thin, pale convict was admirablly gentle and obedient. He seemed to respect Shōzaimon as a government official. That, too, was done without the air, with which convicts usually cringe to the powerful under cover of obedience and gentleness.

Shōzaimon felt his attitude to be a strange one. He intently watched him, not only as his duty as an official, but also from curiosity.

At sunset the wind died away, and the thin clouds, with which the sky was flecked, made the contour of the moon obscure. The hot evening haze, rising from the river-bed and banks, told the coming of a hot summer. When they bore off Shimokyō and crossed the confluence of the River Kamo, it became very still. The only sound was the breaking of the water against the bow of the boat.

It was permitted to convicts to sleep in the boat at night. Kisuké, however, did not so much as lie down. He silently watched the moon which sometimes darkened and sometimes brightened at the caprice of the clouds. He looked cheerful and his eyes even seemed to sparkle with joy.

Shōbei hesitated to look him full in the face, but he never took his eyes off Kisuké. He thought Kisuké's attitude even more strange. For he seemed to be very happy, and almost as if he would begin to hum a song or whistle, were it not for the constraint of the official's presence.

"Many times have I escorted convicts to distant islands. All alike seemed sorrowful and were pitiful to look at. This man seems happy, as if on an excursion-barge. I am told he murdered his brother. Even if that brother was a bad fellow, and whatever the circumstances might have been, it is but natural for a man to feel sad on such an occassion. Is he, then, one of those rare beings who entirely lack human feeling?

Digitized by Google

I can't think so. He may possibly become mad. No, No! There is nothing abnormal about him. What kind of a man is he, then?"—So soliloquized Shōbei.

The more he thought of Kisuke's bearing, the more puzzling it became. After a while, failing to hold back his curiosity, Shōbei called out to Kisuké :—

"Kisuké, what are you thinking about?"

"Yes,—" said Kisuké, and seemed to fear something wrong about his conduct had been detected: sitting upright, Kisuké cast a sidelong glance at the policeman.

Shōbei felt he must tell the motives for his abrupt question, and that he must explain that he was asking as a private person.

So he said :—

"Well, there is no special reason for my question. I only wished to hear about your present feelings. I have escorted many convicts to the island in this boat during my life. They each had had their different careers. But all alike grieved to be sent to the island, and passed the whole night in tears with their relatives who came to see them off. You seem happy and not to take it to heart. This strikes me as being very strange. What do you think, really? Don't you feel sad?"

Kisuké smiled :

"It is very kind of you to say that. I heartily thank you for your kindness. It must be a sad thing for other people to be sent to the island, to be sure. I can sympathize with them. But those who feel so sad to be sent to the island must be those who have been well off. Kyōto must be a fine place to live in. But there could be no harder place than Kyōto for me to live in, wherever I may be sent. I am grateful that the government benevolently spared my life and condenmed me to banishment on the distant island. Even if the island to which I am going may be a hard place to live in, there will be no devils in the island. Up to this day, I have had no abode in the wide world. Now, however, the government has ordered me to live on the island. I am happy I have been given an abode. And though I may seem weak, I have never been sick yet. However hard, therefore, I may be able to work on the island without suffering sickness. Moreover, I have been given 200 *mon* in cash as an allowance."

So saying Kisuké placed his hand upon his breast as if to make sure that he had the 200 *mon*. It was the regula tion in those days to give 200 *mon* as an allowance to convicts condenmed to banishment on a distant island.

Kisuké continued :

"I must confess to my shame that I never in my life had such a big amount of money as 200 *mon* in my own pocket as I have now. I have been always looking for jobs. And when I found a job I worked hard without sparing myself. The money paid me for my work passed into others' hands as soon as I received it. My life was harder than that of men who live from hand to mouth was when I was flush that I was able to buy things for cash, and usually I used the money I received to return borrowed money and bought things with newly borrowed money. However, since I was put into prison, I have been fed without doing any thing. I do not know how to thank the government for all this. What is more, I was given this 200 *mon*

Digitized by Google

when I was taken from prison to be sent to the island. And still being fed by the government, I can keep this 200 *mon* for myself. This is the first time in my life for me to have my own money. I don't know what work I can choose on the island until I arrive there. However, I want to start a business with this 200 *mon* as my capital. I am very happy thinking of all this."

"H'm, indeed?"—responded Shōbei.

All that Kisuké had said surprised Shōbei so much that he was at a loss what to say and was silent for a moment. He thought of many things.

Shōbei's age was near upon forty, and his wife had bore him four children. And there was his old mother in his household. He, therefore, had six to support. He was leading such a frugal life that his neighbours said he was stingy. He had no clothes except his uniform, which he had to wear while on duty and a night dress.

With all his frugality and industry, however, his income was not enough to pay for all the necessaries of his household. Unfortunately, his wife came from a rich family. His wife's father was a well-to-do merchant. Accordingly, though she was faithful enough to her husband as to try to contrive to live within his income, yet her extravagant habits, due to the wealth of her family cropped out, and she could not be economical enough to satisfy her husband. Sometimes his income could not meet all the month-end accounts. In such cases his wife would go in secret to her father and get from him enough money to bridge the deficit. She did this secretly, because she knew her husband hated loans. But such things could not be kept hidden from her husband. It pained him even to receive presents from his wife's father on such occasions as the five fête days and celebration of the third, fifth, and seventh years of their children. It was only natural for him to feel displeased when he knew that he was being helped by his father-in law. The occasional discord in his family, where there was nothing else particular to break the peace, was always caused by this.

Now Shōbei, who had heard Kisuké's account about his lot, compared it with his own position. Kisuké had said that all the money he received for his work went to others as soon as he got it. What a miserable life! But it was also his own lot. Was there any difference between his life and Kisuké's? Shōbei also handed all the money he received from the government as his salary to others as soon as he received it. The difference between their lives was only in the amount of money they expended in a month. The worse for Shōbei, he had no savings, even the 200 *mon* which Kisuké enjoyed.

It was natural for Kisuké to rejoice over his 200 *mon*. Shōbei could understand Kisuké's feelings, except one thing. That was his lack of avarice. He knew how and where to be content. Shōbei was very much surprised, at this.

Kisuke had had bitter experiences in looking for work before he was put into prison. When he got work, he labored without sparing himself. And he had been contented with the little reward by which he managed to live. In prison, all necessities were given freely, as if by God. This was the first time for him to get the necessaries of life without working for them. And he was surprised as well as rejoiced at his new lot.

Digitized by Google

Shōbei thought there was a great difference between himself and Kisuké. Even if Shōbei's income was not sometimes enough to pay all the bills, he managed to support his family without running into debt. He managed somehow or other to live within his income. However, he was never satisfied with his lot. He never thought he was fortunate, or that he was unfortunate. At the bottom of his heart, there was always a fear—the fear that he might be suddenly dismissed, or attacked by serious illness. This fear became clearly felt when his wife would go to her father to get money.

Kisuké was satisfied with little, while Shōbei was never at ease though he could manage to support his family without running into debt. How could this difference between the two men have been brought about? The superficial answer was:—Shōbei had many dependents, while Kisuké was not so encumbered. But Shōbei thought this was a false answer. He thought that even if he were unencumbered, he could not be satisfied as was Kisuké. The true cause of the difference between them, he thought, might be deeper than that.

Shōbei vaguely thought about man's life in this world. He thought: when a man is suffering from sickness, he thinks he will be happy if the sickness is cured; when he can not earn his living, he thinks he will be satisfied and happy if he can get enough food to support life; when he has no savings, he thinks he will be happy when he lays by enough to guard against accidents; and when he has savings, he wishes he had more. Man seems not to know where to stop and be contented. Kisuké, however, had stopped and was satisfied with his lot.

While Shōbei was thus philosophizing, he was given a new surprise. Kisuké was looking skyward, and Shōbei thought that a halo of glory shone around the convict's head.

DRAGON-FLIES

Sabishisa wo
Tombo tobu nari
Haka no uye.

Desolation!—dragon-flies flitting above the graves.

Digitized by Google

THE THIRTY-FIRST GENERAL MEETING OF THE JAPAN RED CROSS SOCIETY

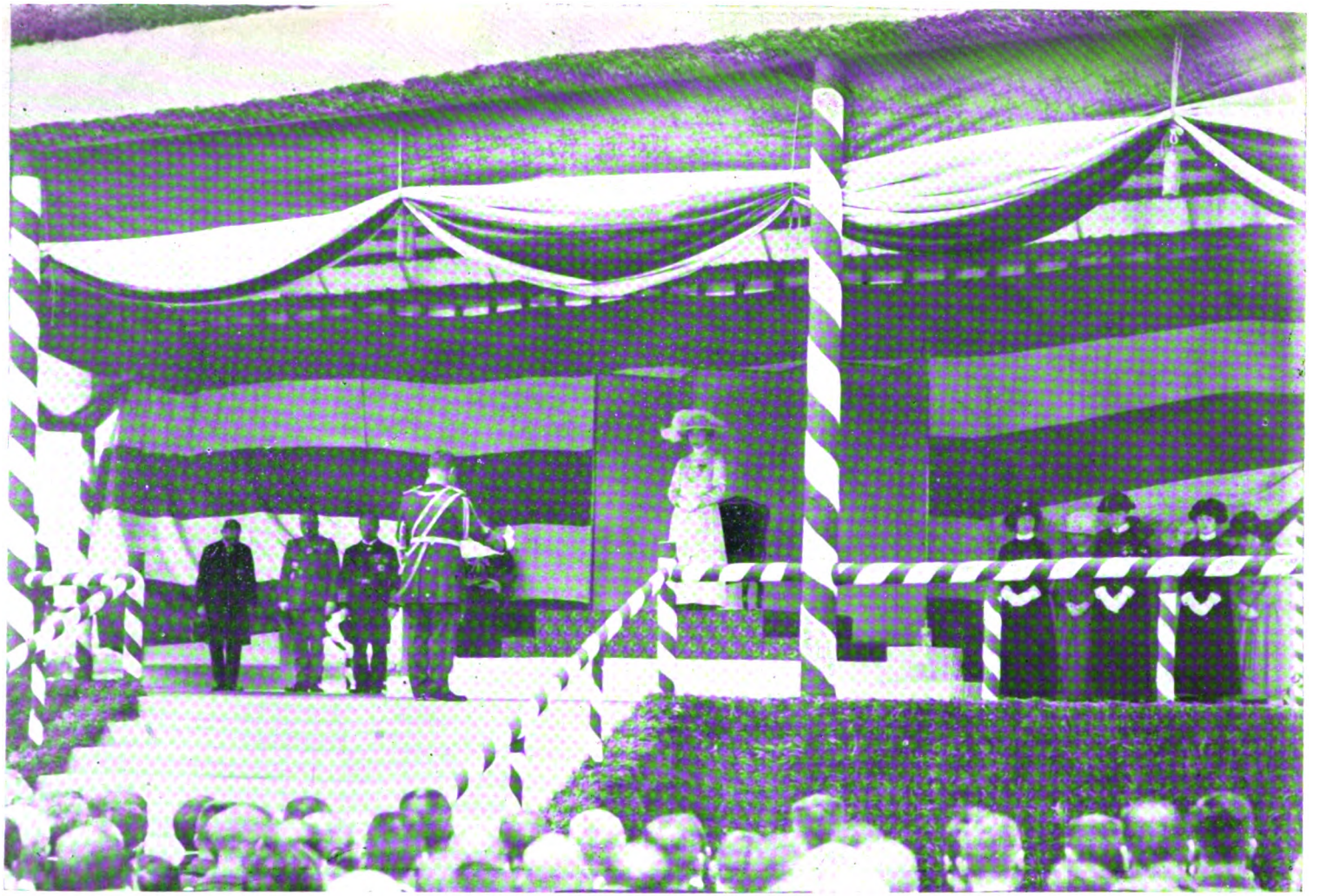
THE thirty-first general meeting of Japan Red Cross Society was held on May 16 in Hibiya Park. There were overe 13,000 members present at 9.30 A. M., when the meeting opened.

H. M. the Empress left the Palace at 10 A. M. and at the park was received by H. I. H. Prince Kan-in, the Honorary President of the society, T. I. H. Princesses Nashimoto and Takeda, H. H. Princess Li, Mr. Hirayama, President of the society, Marquis Tokugawa and Mr. Sakamoto, Vice-Presidents of the Society, and others. In the rest room, with Prince Kan-in and the Imperial Princesses in attendance, the Empress received in audience General Shirakawa, Vice-Minister for War, representing the Minister, Admiral Ide, Vice-Minister for the Navy, representing the Minister, Mr. Tsukamoto, the Director of the Social Bureau, representing the Minister for Home Affairs, Mr. Hirayama, the President of the Society, Marquis Tokugawa and Mr. Sakamoto, Vice-Presidents, Viscount Ishigura, an honourary member of the Society, Marchioness Nabeshima, President of the Ladies' Volunteer Nurse Society, Dowager Viscountess Motono Vice-President of the latter, Directors of the Society, members of the Council, its supervisors, Dr. Sato, Director of the hospital, branch chiefs of the Ladies' Volunteer Nurse Society, and holders of the Blue Ribbon Medal. President Hirayama reported on the Society's affairs and presented the report and other papers to Her Majesty.

The meeting was then declared open by President Hirayama in the presence of Prince Kan-in, the Vice-Presidents and the Representatives of the Cabinet Ministers. He delivered a speech, in which he reported on the affairs and accounts of the Society for the fiscal year 1922-1923. He then laid before the meeting a proposal for modifications in the Society's regulations. When he called for yeas and nays, yeas were heard from all directions, and the motion was passed.

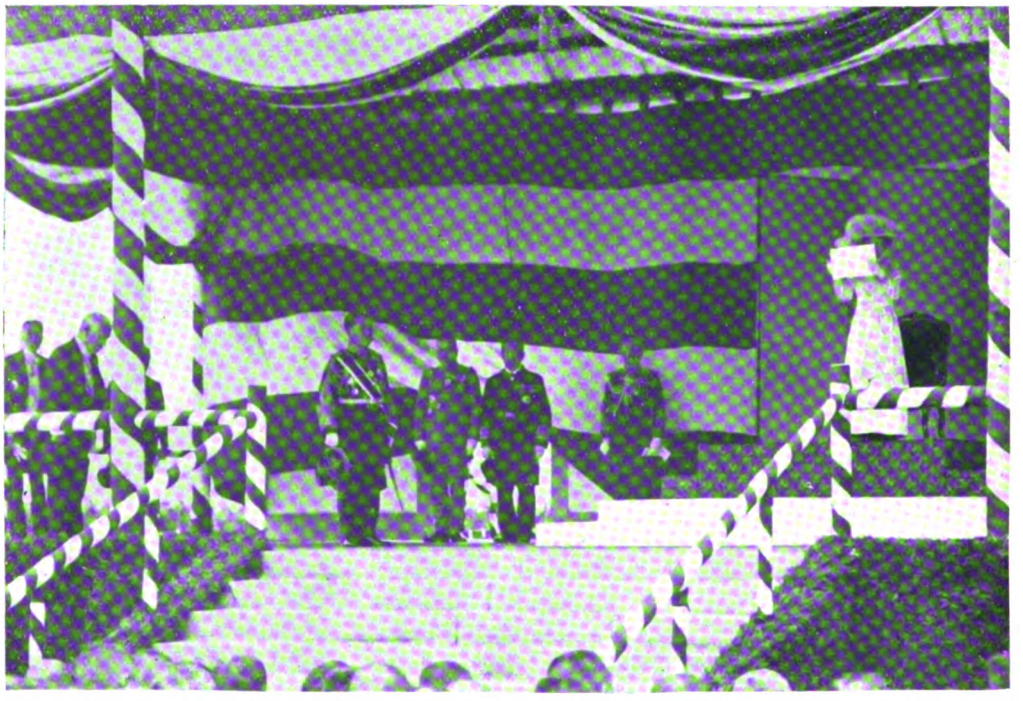
The President then announced a by-election of permanent members of the Society's Council. Mr. Usami, the Chief of the Tokyo Branch Office of the society, moved that an election committee of four members be nominated by the President in order to simplify the matter. This was unanimously approved. The President then nominated Mr. K. Usami, who is a special member, Mr. A. Yasukochi, a special member and Chief of the Kanagawa Branch Office, Mr. H. Horiuchi, a special member and Chief of the Saitama Branch Office, and Mr. M. Saito, a special member and the Chief of the Chiba Branch Office, as the

Digitized by Google

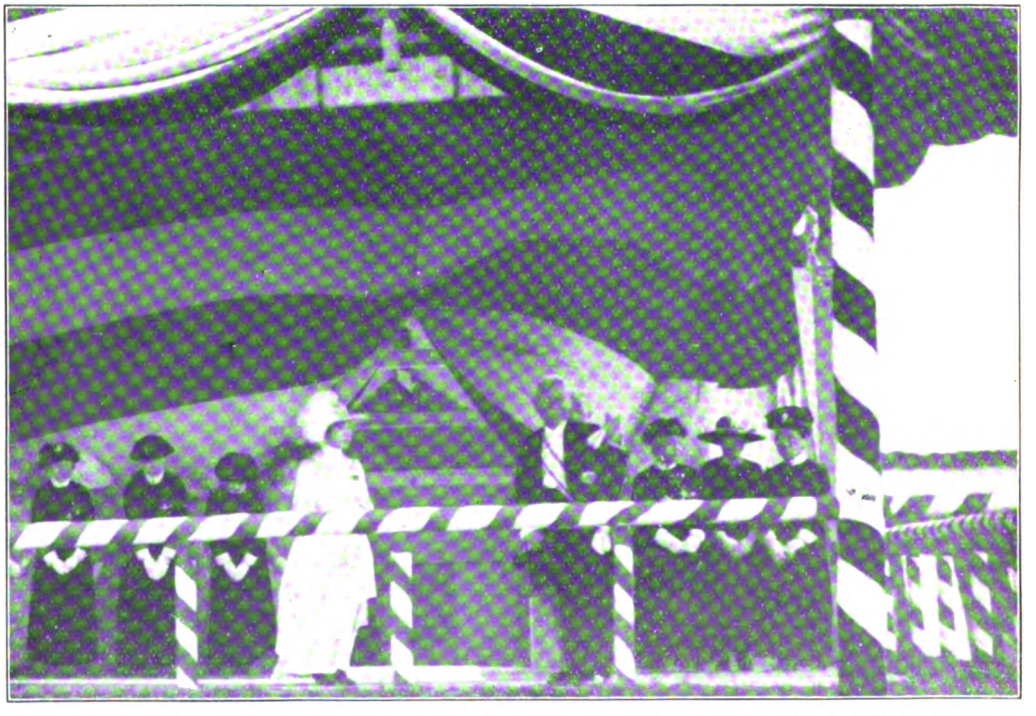


H.I.H. Prince Kan-in, the Honorary President of the Japan Red Cross Society, responding to Her Majesty's address

Digitized by Google



Her Majesty the Empress honoured the thirty first Meeting of the Japan Red Cross Society with her presence and gracious address



President Hirayama explaining about the representatives of the Junior Red Cross, Branch representatives holding honoured flag and nurses on a tour of study to Her Majesty the Empress

Digitized by Google

committee. The committee, meeting in another room, selected Viscount Hanabusa, and Mr. G. Shimura, both special members and holders of the Medal for Merit. The names were reported to the President, who announced them to the meeting, which gave its approval.

While the band played the Imperial Anthem, the Empress appeared on the dais, ushered by the Honourary President. The meeting received her with cheers, which she graciously acknowledged. Her Majesty was clad in a lilac-coloured gown, with white picture hat. The Lord Steward to Her Majesty handed up her address, which she read in a clear voice.

The address was as follows:—

"I am glad to be present at the thirty-first general meeting of the Society and to meet its members. It is very important to develop at this time methods of promoting the public health and preventing disease as work in time of peace in addition to the prime object of the Society of relieving the sick and wounded in time of war. I wish all to continue their exertions in extending the Society's work."

When Her Majesty had finished speaking, Prince Kan-in received the address, and replied to the following effect:—

"The Japan Red Cross Society is greatly honoured at its Thirty-First General Meeting by the presence of H. M. the Empress and her gracious address.

"It is entirely by Her Majesty's virtue that the Society has enjoyed ever growing prosperity from its foundation. It now has about 2,180,000 members. It is the duty of the Society to extend its work in time of peace and to promote the happiness of human beings, besides its relief work in time of war and natural calamities and other disasters. It is the earnest wish of the Society's officers to urge and encourage this work among its members in return for Her Majesty's great benevolence."

The President then declared the meeting closed. When Her Majesty was leaving the dais, the ten thousand members present cheered her enthusiastically, Her Majesty responding.

Preceded by the President, Mr. Hirayama, Her Majesty acknowledged of about 220 representatives of the Junior Red Cross with its flag, representatives of the honoured sub-divisions of each branch office of the society with flags, Korean members of the society who had specially come from Korea for the occasion, and student nurses from the Akita and Iwate Branch Hospitals of the society, which had been presented by Mr. Hirayama. Her Majesty then took a short recess in the rest room after which she returned to the Place.

The speech delivered by President Hirayama substantially was as follows:—

"Ladies and Gentlemen: I am very glad to meet you here at the Thirty-First General Meeting of the Japan Red Cross Society, which is honoured by the presence of H. I. H. Prince Kan-in, our Honourary President.

"H. M. the Empress, who has always granted us her special favour, is graciously present at this meeting, to our greatest honour.

"The business report and accounts of the Society for the past fiscal year have been laid before you. Let me tell you, however, something about the most

Digitized by Google

important items.

"During the last fiscal year, we received about 156,300 new members, bringing the total up to about 2,185,600. At the same time, our funds of different kinds were increased to about 39,157,570 yen by the addition of about 770,230 yen.

"At the end of the fiscal year, there were 3,731 nurses in actual service, besides 1,095 student nurses. It was attempted to increase the number to meet the increase of our relief corps from 136 to 179 by the revision of the regulations in May, 1922.

"Our relief work made further development in the fiscal year, when our head and branch hospitals had about 282,800 relief patients and the number of our permanent relief stations, circuit physicians and seashore juvenile sanatoriums also increased. In May, 1922, we established in our head hospital the Maternity Department and the Midwife Training School and started the building of the Reference Museum. In our branch offices, maternity-homes and juvenile health consulting offices were established, lectures on public health regularly were given, and the sending of nurses to schools and the Junior Red Cross system were realized, with successful results.

"Our corps sent indivisions to East Siberia in November, 1922 came back and was dissolved in October, 1921 with the evacuation of the Vladivostock Army, while another contingent sent to Alexandrovsk was relieved in July last and its successor is still there.

"In 1922, 390 Polish children were relieved in addition to a similar step taken previously. They were sent to their homes in August and September. H. M. the Empress graciously granted the sum of 1,000 yen to them and their nurses.

"In 1922, we gave medicines, medical instruments and clothes to the Russian refugees in Manchuria, and in October of the same year, our Korean headquaters made an attempt to relieve the Russian refugees in Korea, who were in such misery that we could not bear to see, and our Manchurian headquaters set about the relief of those coming over. This relief work is still going on.

"In November, 1922, the first Far Eastern Red Cross Congress was held at Bangkok, Siam, at which we were represented by Dr. Ninakawa, our foreign affairs advisor, Dr. Watabiki, Professor of the Tokyo Jikei-Kai Medical College, and Mr. S. Sato, the Home Office Engineer. These representatives came back from the conference in December last.

"In conclusion, let me speak a word about the revision of our statutes.

"After the European War, it was decided internationally to form the Red Cross League aiming at work in time of peace and in May, 1919, the regulations were drafted in Paris. As a result a provision was made in Art. 25 of the League of Nations Clauses of the Peace Treaty, issued in January, 1920, containing the words, 'promotion of health, prevention of disease and the mitigation of suffering within the scope of the Red Cross work.' The revision of our Statutes laid before you is for inserting these words in it, and I wish you kindly to realize the motive and support it, and also to co-operate with us more and more for the furtherance of our purposes."

Digitized by Google

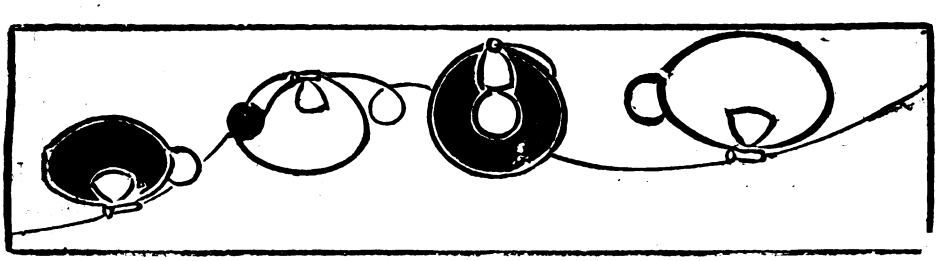
MR. INOUYE LEAVING FOR PARIS

Mr. E. Inoue, the Chief of the Investigation Department of the Japan Red Cross Society, left Tokyo at 9.30 P. M. on May 26 for Marseilles, by the "Haruna-Maru," which sailed from Yokohama at 9.30 A. M. the 27th. He was seen off by the President, Mr. Hirayama, and many other officials of the Society. He will visit Paris first to investigate the peace work of the Red Cross, and will attend the general meeting of the Red Cross League and the 11th International Red Cross Conference to be held at Geneva. After that, he will visit France, England, Germany, Austria and Switzerland to inspect the Red Cross work there and will come back by the end of this year, via Canada.

DRAGON-FLIES

Deru tsuki to
Iru hi no ai ya—
Aka tombo!

In the time between the setting of the sun and the rising of the moon—red dragon-flies.



Digitized by Google

MONTHLY RECORD OF EVENTS

(MAY 20 to JUNE 20)

May 20.—Mr. Pinkney Tuck, and Mr. Peyton, until recently American and British Consuls respectively at Vladivostok, arrived in Tokyo. Both the British and American consulates in Vladivostok have been closed, due to demands from Moscow which the respective governments deemed impossible to fulfil.

May 21.—The Far Eastern Olympic Games officials of the participating countries were received in audience by H. I. H. Prince Chichibu, the honorary president of the games, at the stadium inOsaka.

May 22.—The third general meeting of the Ladies Peace Association was held at the residence of Mr. Soichiro Asano, Takanawa, Tokyo. At the meeting, Miss Mary Dingman delivered a lecture on "peace."

May 24.—The Conference of provincial Governors began at the Home Department, to be held for one week. Dr. Mizuno, minister of the Department, presided at the meetings.

May 29.—Mr. H. Nagata, deputy Mayor, was appointed the Mayor of Tokyo as successor to Viscount Goto.

May 30.—The third memorial service for the victims of the Nikolaivsk massacre was observed at the Asakusa Honganji Temple in Tokyo.

Dr. C. C. Pierce, professor of the University of Southern California and Dr. Wm. H. Craushaw, Dean of Colgate Uuiversity, N. Y. gave addresses on "Japanese-American Relations" and "League of Nations and Americans" before a large audience in Tokyo under the auspices of the League of Nations Association of Japan.

May 31.—According to statistics compiled by the Foreign Affairs Bureau in the Home Department, foreigners residing in Japan, as registered at the end of last year, numbered 29,043, of whom 8,000 were women. Compared with the preceding year, the above number indicates an increase of 2,663.

These figures include 2,562 of British nationality; 2,549 citizens of the United States, 2,663 Russians, mostly refugees from Soviet Russia, and and 19,635 Chinese.

June 1.—Mr. A. A. Joffe, the Soviet Representative, and members of his party were honored by a dinner given by leading Japanese who are interested in the restoration of Russo-Japanese trade and political relations. Mr. Joffe was unable to attend due to illness but his secretary thanked the hosts.

June 4.—Dr. Wilhelm Solf, German Ambassador in Tokyo, has been made doyen of the diplomatic corps in Tokyo during the absence of Sir Charles

Digitized by Google

Eliot, British Ambassador.

June 5.—Rev. Alexander D. Hail, one of the pioneer missionaries of Japan, died at his home in Osaka. He was 79 years old.

Dr. Hail, who was connected with the work of the American Presbyterian Mission in Japan, had labored in this country for forty-five years, establishing friendships throughout Central Japan and exercising an influence for good throughout many a community. He was a native of Macomb, Illinois.

June 6,—Madame Solf, wife of the German Ambassador, left Tokyo for her home via the Siberian Railroad.

June 7.—The Empress gave ¥5,000 to the Lighthouse Keepers' Association following a visit to the Kanonzaki lighthouse recently on her way to Tokyo from Miura.

The Imperial Court has awarded special posthumous honors to Dr. Uichi Torigata, a wireless expert, who died June 5, investing him with the Second Class Order of the Sacred Treasure and promoting his court rank to junior fourth grade.

June 8.—The funeral Service for the late Prince Narihisa Kitashirakawa, who lost his life in an automobile accident in France, was held at Gokoku Temple in Koishikawa, Tokyo.

June 9.—Mr. Fritz Kreisler, the world famous violinist, who has just completed a tour of the Far East, returned to the United States on the steamer Empress of Canada from Yokohama. Mr. Kreisler left Japan a few weeks ago for China, playing at important places on route.

June 12.—Mr. I. Tokutomi, proprietor and editor of the Kokumin Shimbun, who was recently honored by the Imperial Academy for his work on the modern history of Japan, was the guest of honor at a dinner at the Imperial Hotel.

June 14.—The members of the Belgian business mission, shortly leave for home, were the guesta at a luncheon given at the Belgian Embassy.

June 15.—The 820 ton steamer Kurushima Maru sailed for the South Seas from Shibaura, Tokyo, with a party of 32 scientists and business men headed by Viscount Katagiri, amid an enthusiastic send-off.

June 16.—Mr. O. Ewerlof, new minister to Japan from Sweden, presented his credentials to the Prince Regent at the Imperial Palace. He later was received in audience by the Empress.

June 19.—Mr. M. Aall, professor of philosophy in the University of Christiania, Noway, gave lectures at several universities, while he stayed in Tokyo.

June 20.—Mr. T. Kawakami, ex-Minister to Poland, has been appointed Japan's delegate in the Russs-Japanese negotiations and Mr. A. A. Joffe, special envoy, received the formal appointment as delegate from the Moscow Government

The Government has decided to appoint Mr. H. Nagaoka as Minister to the Netherlands, which post has been renderd vacant by the trasfer of Minister Tatsuki to Brazil. Mr. Nagaoka has been Minister to Czecho-Slovakia.

Digitized by Google

FROM THE JAPANESE PRESS

The Prince in Formosa

The Prince Regent's journey to Formosa was unprecedented in the annals of the Japanese Imperial Household, and we can well imagine the hearty welcome he received from the Formosans. His visit to Formosa has accomplished what the Japanese authorities have vainly attempted in the past, the general introduction of things Formosan to the Japanese people at home. Formosa has hitherto been largely known among the Japanese as the home of malaria and aborigines, and this impression the progress of the island during 28 years of Japanese administration has done little to remove. The Prince Regent's visit was the occasion for printing copious information regarding the island and for much filming of the life there.

One regrettable incident in connection with the visit was the official ban against the welcome planned by petitioners for a legislature for Formosa. It gave rise to a rumor that friends in Tokyo of the disappointed petitioners contemplate a direct appeal to the Prince Regent. The Official prohibition has left an unpleasant feeling among the petitioners, and this phase of the situation ought to claim the earnest attention of the authorities.

Japanese rule during the past 28 years has given the Formosans economic power and education. It is no wonder, therefore, that they now demand their share in politics. The self-government system now granted them is the first step in their participation in government, but they are uneasy because nothing more is promised them. It is patent that the Tokyo Government has no definite line of colonial policy. Political parties are too intent upon securing concessions for their members in the colonies to seriously think of the true welfare of the inhabitants. The Imperial Diet is indifferent to matters relating to the new possessions, and gives no thought to the need of representation of the interests of the natives of these colonies in the Imperial legislature. It is not unnatural that Formosans should claim the establishment of a separate legislature. Under the present Japanese Constitution to set up a separate legislature outside the Imperial Diet would be unconstitutional and illegal. If the authorities confine themselves to suppressing such movements without troubling about the possible effects of their policy they are grossly mistaken.—*Tokyo Asahi.*

Japan Gives aid to Chinese

The sum of ¥300,000 is in the budget for the expenditure involved in cultural promotion work for Chinese. The money is to be derived from the Boxer indemnity and devoted to Chinese students studying in Japan. Commencing next April the Chinese students will receive from the Japanese Government a sum of ¥25,000 a month through the Chinese Legation in Tokyo. According to the estimate of the Foreign Office authorities, the number of students to receive aid from Japan is about 1,000 sent to this country for study at Government expense by various provinces, each student receiving about ¥25 a month. The sum of ¥25,000 corresponds to the amount which the Chinese Education Department promised to remit monthly to the Chinese Legation in Tokyo at the time of the departure of the present Chinese Chargé d'Affaires from Peking, but after sending only one month's remittance the Chinese Government has failed to send further remittances. The Chinsse students have been helped by the Yokohama Specie Bank and other sources through the mediation of the Foreign Office.

It is proposed to expend in China, in a large part for the benefit of the Chinese people, the sum ¥4,700,000. With this

Digitized by Google

The Commander and high officers of the Italian cruiser Calabrea, at the Yasukuni Shrine, Tokyo,

Mr. A. A. Joffe, the Soviet representative, leaving Atami for Tokyo

Digitized by Google

Mrs. Yamaguchi, the handless artitst, who paints holding the brush in her mouth, and some of her pictures

where they paid honor the war-dead of Japan
Cerman paintings just arrived for exhibition
at Mitsukoshi's Gallery, Tokyo

Digitized by Google

the two Japanese general hospitals already established in Tsingtao and Tsinan-fu, in Shantung Province, are to be supported and enlarged; new schools wherein both Chinese and Japanese students may receive technical educations are to be founded in certain of the Chinese centres; a system of exchange professorships, whereunder Chinese professors may be brought to Japan to lecture in Japanese universities and Japanese professors may be sent to China to lecture in Chinese universities, is to be financed, and funds are to be provided for an exchange of missions, with Japanese investigators visiting China to study trade, educational and cultural matters, with Chinese investigators to be brought to Japan for the same lines of study.

There was paid to Japan last year on the Boxer Indemnity a total of ¥880,000.

There is due from China this year, as the regular yearly payment, ¥1,058,000, while accrued interest on deferred payments is due to the amount of ¥1,571,000.

This is a total of ¥3,509,000 from Boxer Indemnity payments due to Japan this coming fiscal year which will be returned in its entirety to China, indirectly through work in China for Sino-Japanese benefit.

In addition, a total of ¥870,000 from the amount due Japan for the restoration of the Shantung Railway will be added and the entire appropriation will be rounded out by adding to it the sum of Y310,000 from the amount due Japan for the public buildings in Tsingtao.—*Japan Times.*

China Unable to Govern

The anti-Japanese movement at Changsha developed into a riot. Japanese commercial houses and residences have been wrecked by the Chinese mob and the lives of the Japanese are exposed to grave danger. This situation further lowers China in the estimation of the world, whose confidence in her was rudely shaken by the recent Lincheng affair and many other cases of brigandage. The prevalence of this deplorable state of things is due to the grievous incompetence of the Chinese Government. The situation at Changsha is such that the Japanese residents there have no alternative but to take refuge on board Japanese steamers. The Japanese Consul is reported to have already sought safety, on a Japanese warship. Changsha is by no means the only place where Japanese life and property is in great jeopardy. A similar situation prevails at Ichang, whence comes the news of a collision between Japanese residents and Chinese rioters. The local Chinese authorities are powerless to cope with the situation. The Lincheng affair has completely changed foreign opinion on the abolition of extra-territoriality. Since that regrettable incident occurred foreign publicists have ceased to advocate its abolition, which formerly they eagerly preached. They have, indeed, been converted into opponents to its abolition, and voices are now even raised against the Washington decisions regarding China.

The anti-Japanese movement springs either from emotional or selfish motives on the part of those ambitious politicians who desire to turn the anti-Japanese sentiment among their country men to account. Of course, the Japanese are the direct sufferers but inestimable losses are caused to the Chieese themselves. At the Washington Conference the Powers showed unwarrantably strong sympathy with China and this, we are inclined to believe, is partly responsible for encouraging the Chinese to take up a more hostile attitude towards Japan. Now that the situation at Changsha and elsewhere has developed to serious proportions it behoves the Japanese Government to take some resolute measures to protect Japanese interests.—*Chugai Shogyo.*

New Thought

The denial by the Tokyo police of the rumor that they were contemplating the arrest of professors and students of Waseda University has eased the general atmosphere. Present day struggles all have in the back-ground new thought. The measure to meet this must not be through combat with opposite thoughts, but with recognition of the existence of such thought. Life is given its existence by thought and people find their world

Digitized by Google

has a meaning when it is guided by the principles of thought. Thought has in its nature no fighting power. Dangers come; laws, might, and police power, want to govern by oppressing it. The threat felt by the powers of Soviet Russia, a very poor country from the material side, or the fall of the Tokugawa Shogunate will tell this truth.—*Yomiuri.*

Miss Adams Honored

Miss Alice P. Adams, founder of the Hakuai-kai Social Settlement House in Okayama, the first social relief work project in Japan, was honored by citizens, and officials of the city when she was the guest at a public meeting in the Okayama Prefectural Assembly Hall.

Several hundred Japanese and foreign friends attended the meeting. The Governor of the prefecture, the Mayor, representatives from churches, a member of the Social Service Department of the Central Government and other government officials expressed thanks for her services. About 500 people, including those she has befriended in her social settlement work, contributed towards a fund used to purchase a handsome gift to be presented to Miss Adams on the eve of her departure soon for a furlough in America.—*Japan Advertiser*

Japan and Russia

The decision of Japan and Russia to have another conference,—which, by the way, will not be a smooth one as was neither of the last two —is taking the two Powers in the direction for which they are destined. The appointment of Mr. Kawakami as Japanese representative shows Japan is not eager for the meeting, and this fact deprives us of much expectation of results.

Although the two sides will go to the conference as they say, with "slates clean" which is quite natural as the Goto-Joffe conversations were not formal, we take this as simply a matter of diplomacy, as they know each other's standpoints.

The Japanese Foreign Office has had strong opposition from within, and though this opposition seems subdued for the time being, any standstill in the conference will bring it up with stronger influence.

The party that desires to see this conference made a success is Russia, not Japan. If the latter considers it important, this is because she sees in the European Powers' relation with Russia a a foolish situation and think the present Japanese relations with the Soviets an abnormal one.

We do not view Russia as a conquered nation and believe the latter will perceive why Japan cannot give up her view regarding the step she took in occupying North Saghalien. The same can also be said of the existing debts, which, though not of any great sum, we can not cancel in principle because of our relations with other Powers.—*Tokyo Asahi*

Japan and China

The anti-Japanese movement in China is growing in intensity. At first it was limited to the districts along the Yangtse, but it is fast spreading to the whole of South China. This causes serious damage not only to Japan's trade with China but her trade with the South Seas. The Government is adopting a strong attitude towards the situation, but whatever action it has hitherto taken has produced no substantil results. In the meantime, Japanese Chambers of Commerce, the Sino-Japanese Business Association and many other business organizations are holding conferences and passing resolutions urging the Government to take prompt and effective measures for putting an end to this regrettable situation.

In view of the confused situation in the Chinese capital, it may be difficult for the Japanese Government to conduct negotiations with the Central Government. The only course open to it is obviously to enter into negotiations with the local Chinese authorities. But we reget to observe that the local Chinese authorities are not very sincere in their efforts to settle the situation. Information from Hankow says that when the Japanese Consul-General there demanded that the local Tuchan should control the anti-Japanese movement, the Tuchun replied that the Chinese people were free to carry on such movements. He declared that the Chinese provisional Constitution

Digitized by Google

recognized the freedom of the people to organize meetings and from societies, and that therefore there was no occasion for interfering with their movements so long as they were orderly. Of course it is improper for the authorities to interfere with popular movements when they are conducted in an orderly manner, but in the case of anti-Japanese agitations in China they are very often disorderly, and it is manifestly the duty of the Chinese authorities to exercise proper control over such movements. There is talk of withdrawing all Japanese residents from anti-Japanese centres, but such a weak policy cannot be endorsed. Where it has the right to assert the Japanese Government must assert courageously.

—*Chugai Shogyo*

The Socialist Round-Up

The Metropolitan Police have made a sweeping arrest of radicals. Although the police action was dramatic and spectacular, it appears that the offence which set the police and the judicial machine so vigorously in motion is not more serious than a violation of the Police Law for the Preservation of Peace. The true nature of the secret society said to have been organized by the Socialists under arrest is not yet clearly known, but there seems little warrant for the great fuss the police have made over their offence. We positively blame the Metropolitan Police and the Procurator's Office for causing alarm to the popular mind without justifiable reason.

The present case differs from many similar cases in past in the one respect only. This point of difference is that a University professor is involved. But even this does not cause much surprise, because a professor fell into the clutches of the law before for a similar offence. There is, however, one thing which cannot be passed by unnoticed in connection with the present case, and that is that procurators and police officials intruded into the Waseda University and made searches. Such conduct is intolerable from the point of view of the freedom of scientific research and the independence of science. If the police and the judiciary can take such steps at any moment arbitrarily it will be impossible for scholars to pursue their studies with an easy mind. It may be necessary for punishment to be inflicted upon scholars who secretly engage in the propagation of subversive doctrines under the pretext of scientific research, but it was at once outrageous and unprecedented that the police violated the sanctity of the University for the prosecution of a slight offence. The mere display of police force avails little for the control of those who have a firm belief in certain doctrines. We are not much concerned adout the increase of such Socialists as can be easily overawed by police intimidation. What we really fear is that the injudicious use of police force may have the effect of multiplying such Socialists as have no fear of punishment. Law must of course be strictly maintained. With social progress popular ideas change, and it is the duty of the administrators to from a correct estimate of change opinion lest they should make mistakes in handling the question of thought. Too rigorous police measures can only aggravate the situation. They might drive those of comparatively moderate views to embrace Bolshevism, pure and simple. It is well for the police authorities to ask themselves who were chiefly responsible for having converted many moderate Japanese Socialists into Communists.

—*Jiji Shimpo*

Bank Amalgamation

In the course of his speech before the prefectural governors, Mr. Ichiki, the Finance Minister, asked his hearers to see that the public loans which the Government proposes to raise for the present fiscal year be widely subscribed to by the provincial people. This request sounds strange in the mouth of the Minister who, at the gubernatorial conference in August last year, urged on the prefectural governors the necessity of refraining from raising loans in the provinces, in view of the general economic situation. The Finance Minister expatiated on the need for the amalgamation of banks in the best interests of the state industry. We fully endorse the view of the Minister, but the question is how to promote the desired amalgama-

Digitized by Google

tion. At present the official audit of the bank accounts is gone through merely for form's sake. It is practically ineffective in preventing bank irregularities, which are generally unknown to the public until the banks actually fail. When irregular practices can be done by banks without the public knowing them until the last moment, it is natural that honest bankers should hesitate to consent to amalgamation with other banks about whose inner working they have no knowledge. Such being the case, the present system of official audit of bank accounts must be much reformed so that it may be really effective.—*Jiji Shimpo*

Japanese Mission May Visit Belgium

As a result of the new era of copreration and understanding between Belgium and Japan inaugurated by the visit of the Belgian trade mission to the Far East, plans are now being discussed by leading business men for sending a Japanese trade mission to Belgium next year.

"Our tour has convinced us of the great field for commercial dealings between Belgium and Japan, as well as the other countries of the Orient," declared M. Canon Legrand, head of the mission.

"The industrial and commercial progress of Japan in the last few decades far exceeds our expectations. In every city we were taken to commercial museums where were found exhibits giving us a most comprehensive knowledge of what Japan has which Belgium can use—and in turn showing us where our products can fit in with those of Japan. It is coordination in exchange of products which we seek, and I feel certain that the mutual understanding growing out of our visit will make this possible."

The distinguished visitor was warm in his commendation of Japan for her progressive administration in Korea. "The schools are conducted in a most efficient manner, meaning much for the future development of the Koreans," he said. "The Government-General has a most sympathetic and efficient leader in Admiral Baron Saito.—*Japan Advertiser*

Japanese Factory Growth

Practically all the leading industrial enterprises of Japan to-day were given their start by the Imperial Government, and the machine manufacturing industry was one of the first of these industries started after the Restoration in 1868.

In 1880, the Mita Engineering Works, was started by the Bureau of Engineering, to serve as a model machine shop. This was the pioneer in this branch of industry. The Government engaged foreign engineers to operate this factory and to educate skilled workmen.

In 1887 the Shibaura Engineering Works, was organized by H. Tanaka, and in 1890 the manufacture of rolling stock for the railways was begun by K. Hiraoka. The great Shibaura Engineering Works was the first private concern of its kind in this country. In 1890 it extended its operations, and began to manufacture machinery for the Naval Ordnance Bureau, K. Hiraoka engaged in the manufacture of rolling stock under the protection of the Arsenal at Koishikawa, until his own mill was built in Kinshibori, Tokyo.

At the end of 1893, just before the China-Japan War, there were 171 machine manufacturing concerns in Japan, of which 30 were using power motors, 2,454 H.P., and all together they employed 7,849 workmen.

During the thirteen years, ending 1896, the number of machine shops increased by 85, about 50 per cent. The number of workmen employed increased to 24,543, some 300 per cent. At the end of 1899 there were 681 machine shops in Japan, more than four times the number in existence before the China-Japan War.

The financial panic of 1907 caused severe industrial depression in Japan. Many mills without adequate financial backing were obliged to give up business or to effect mergers with others. At the end of 1913 the number of such companies had decreased to 415, from 681 in 1909.

July 1914 there were 387 factories employing more than 30 workmen. The authorized capital of these factories was

Digitized by Google

¥11,430,000, of which ¥6,346,000 was paid np. Annual production reached ¥9,720,000.

By 1918, the number of factories had increased to 590, but again at the end of 1920 the number of factories had decreased to 526. In 1918 the authorized capital of the factories was ¥36,520,000, of which ¥26,449,000 was paid up.

In 1918 there were 195,227 workmen employed, in 1920 only 162,724. Production in 1918 amounted to ¥81,630,000, but this fell in 1920 to ¥60,529,000.

The production of electrical machinery and apparatus shows a steady increase even during the period of depression.

During the European War the capacity of all Japanese mills increased.

The sudden end of the War upset all calculations, and the prosperity of most branches of the machine manufacturing industry was adversely affected.
—*Japan Times*

Education in Korea

The difficulties of the situation in Korea smoothed out by the present administration have been many indeed. One of the latest steps in the direction of harmony taken by the administration appears in the regulations issued in April relating to the application of Article VIII of the Regulations for the admission to Semmon Gakko (Professional Schools), which read as follows:

> The Government-General of Chosen may designate or approve in accordance with Article VIII of the Regulations for Admission to Semmon Gakkō, issued April 1922, such Kakushu Gakko (Schools not coming under the regular system) as have qualified themselves by the general excellence of their work to be recognized as equivalent to a Middle School, or Girls High School having a four years course, thereby making the graduates of those schools eligible for admission to higher institutions under the regular school system in Chosen.

In addition the regular students who graduate from the Severance Union Medical School will be allowed to practice medicine without further examination, just as is the case with the graduates from the Government Medical College. Private educational enterprise in the Peninsula is finding the path made easier, thanks to the enlightened policy which has chracterized the present Administration of Korea from the time Admiral Baron Saito took up his duties as Governor-General.

As regards the general educational policy of Japan proper, it has always seemed strange to us that schools supported by private means, no matter what stands they maintain in their scholastic work, are denied the privilege of teaching religion, if the Government recognizes such institutions. The theory seems to be that Government recognition gives to private schools the status of public institutions.

The effect of this policy has been to weaken the influence of religion in institutions in position to make a valuable contribution to the moral progress of the nation. Institutions wholly supported by private contribution have been compelled to teach religion outside class hours. The course of study required by the Government provides for moral instruction. Religious teaching therefore would not of necessity result in the displacement of the required course of study.

That the moral welfare of a nation rests ultimately upon its religious convictions is a statement that not many will deny. Where it is possible, as in private institutions, to foster religious sentiments, it does not seem wise to place obstacles in the way without downright necessity for doing so.—*Japan Times*

Digitized by Google

SOUTH MANCHURIA RAILWAY COMPANY

HEAD OFFICE:
DAIREN, SOUTH MANCHURIA.

KEIJO OFFICE:
Ryuzan, KEIJO (Seoul).

TOKYO OFFICE:
Marunouchi, Tokyo.

NEW YORK OFFICE:
No. 111, Broadway, New York.

Authorized Capital - - ¥440,000,000.00

One of the Great Highways of the World, a Link of the Trans-Siberian Route. Recognized as the Finest Railway Service in East Asia and one of the Best in the World.

See Manchuria's Ancient Cities in Modern Comfort

A Pleasure Ground for Health-Seekers and Tourists. Good Climate, Beautiful Scenery, Historic Battlefield, Ideal Sea Bathing.

Hotel Accommodation the Best in East Asia

First-class Train Service including Excellent Dining and Sleeping Cars Thrice Daily. Luxurious Steamer Service, Dairen-Tsingtau-Shanghai, and vice-versa, Operated by the Company and Connecting with Railway Trains.

Circular and Overland Trips at Greatly Reduced Rates

For pictorial guide-books, pamphlets and further particulars, apply to the Tourist and Ticket Agencies, or direct to the South Manchuria Railway Company.

Digitized by Google